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# Eclectic Review,

VOL. III. PART I.

FROM JANUARY TO JUNE, 1807, INCLUSIVE.

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Φιλοσοφίαν δὲ οὐ τὴν Στωικὴν λέγω, οὐδὲ τὴν Πλατωνικὴν, ἢ τὴν Ἐπικουρικὴν  
τι καὶ Ἀριστοτελικὴν· ἀλλ' ὅσα εἰρηται παρ' ἑκάστη τῶν αἰρέσεων τούτων καλὰς  
δικαιοσύνης μετὰ εὐσεβούς ἐπιστήμης ἐκδιδασκοῖα, τούτο συμπὰν τὸ ΕΚΛΕΚΤΙΚΟΝ  
φιλοσοφίαν φημι. CLEM. ALEX. Strom. Lib. i.

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LONDON:

Printed for LONGMAN, HURST, REES, AND ORME, PATERNOSTER-ROW.

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1807.

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PRINTED BY J. JOHNSON, ST. PAUL'S CHURCH-YARD.

# Electric Review

VOL. II. PART I.

THE REVIEW OF THE YEAR, 1844.

THE REVIEW OF THE YEAR, 1844, IS A COLLECTION OF THE MOST INTERESTING AND IMPORTANT ARTICLES, SELECTED FROM THE LATEST AND MOST AUTHENTIC SOURCES, AND ARRANGED IN A MANNER CALCULATED TO AFFORD THE MOST COMPLETE AND ACCURATE VIEW OF THE STATE OF THE COUNTRY, AND OF THE PROGRESS OF THE ARTS, MANUFACTURES, AND COMMERCE.

LONDON:

PRINTED BY M. BRYER, BRIDGE-STREET, BLACKFRIARS.

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M. BRYER, PRINTER, BRIDGE-STREET, BLACKFRIARS.

# THE ECLECTIC REVIEW,

For JANUARY, 1807.

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Οὐκ ἀρα πανυ ἡμῶν οὕτω φροντιστέον ὃ, τι εἰσὶν οἱ πολλοὶ ἡμᾶς, ἀλλ' ὁ τι  
ἐπαίων περὶ τῶν δικαίων καὶ ἀδικῶν, Ὁ Εἰς, καὶ ΑΥΤΗ Ἡ ΑΛΗΘΕΙΑ.

PLATO, in Critone, § 8.

The prime object of our consideration is, not the suffrage of the multitude, but that of the one Great Judge of right and wrong, that of Truth itself!

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Art. I. *An Account of the Life and Writings of James Beattie, LL. D. late Professor of Moral Philosophy and Logic, in the Marischal College and University of Aberdeen; including many of his Original Letters.* By Sir William Forbes, of Pitsligo, Bart. 2 vols. pp. 850. 4to. 2l. 12s. 6d. extra bds. royal, 5l. 5s. Longman and Co. 1806.

WHEN a man of humble condition and education, who has cultivated literature under the pressure of many disadvantages, and perhaps distresses, comes before the public with a work which has cost him great labour, costs the purchaser but a moderate price, and communicates very necessary, or at least very useful and seasonable information, he may justly claim for the faults of his book, the very last degree of forbearance, which criticism can exercise, without surrendering its essential laws. But when a man of fortune, who had a liberal education, who has been intimate with many of the most distinguished individuals, both in literature and rank, for forty years, who would indignantly disown any wish to raise money on the grave of his friend, who knows that an ample memoir of that friend has already been given to the public, and who adopts the easiest of all possible modes of making up volumes, publishes a splendid work, he will naturally disdain to be under any obligation to the clemency of critics. We shall therefore feel perfectly at liberty to express our honest opinion on

these volumes; and laying out of the question all the excellences which the author doubtless possesses, we shall consider him simply in the character which he has assumed in appearing before the public.

We cannot but earnestly wish that the present epidemical disease in literature, the custom of making very large books about individuals, may in due time find, like other diseases, some limit to its prevalence, and at length decline and disappear. What is to become of readers, if the exit of every man of some literary eminence is thus to be followed by a long array of publications, beginning with duodecimos, extending into octavos, and expanded at last into a battalion of magnificent quartos? This is reviving to some purpose the Theban method of attacking in the form of a wedge; and we do hope the curiosity, diligence, and patience of readers will at last be completely put to the rout.

This swelling fungous kind of biography confounds all the right proportions in which the claims and the importance of individuals should be arranged, and exhibited to the attention of the public. When a private person, whose life was marked by few striking varieties, is thus brought forward in two volumes quarto, while many an individual of modern times, who influenced the fate of nations, has been confined to a sixth part of the compass, it reminds us too much of that political rule of proportion by which Old Sarum, consisting of one house, is represented by two illustrious senators, while many very populous towns are not represented at all. If a professor of a college is to lie thus magnificently in state, what must be done for such a man as Mr. Pitt or Mr. Fox? And still more, what must be done after the exit of some persons who are at present acting their part in human affairs? The French *Encyclopedie* will be, in point of bulk, but a horn-book in comparison of the stupendous host of folios, which must come forth after the departure of Bonaparte and Talleyrand; provided, that is to say, that sufficient materials, in the way of paper, ink, &c., can then be obtained wherewithal to furnish out this mighty blazon of monumental history. And by the way, the makers of paper will do well to take the hint from us, and have their warehouses ready for the event which will happen sooner or later in *their* favour, though to the confusion and dismay of the most courageous and indefatigable readers. As to reviewers, the most industrious and incorruptible of all the servants of the public, they will then have the plea of absolute necessity for resorting to the practice of which they have sometimes been most unrighteously accused, that of reviewing books without inspecting them.



The method of constructing large biographical works out of an assemblage of letters, with here and there a page or paragraph between, for the purpose of connection and explanation, has plenty of plausible recommendations. There is an appearance of great modesty ; the compiler makes no claims to the honours of authorship ; all he is anxious for, is to display, in the simplest manner, the merits, talents, and pursuits of his friend. That friend is thus made to present himself to us in his own person, and his familiar correspondence will disclose to us the internal qualities of the man incomparably better, as it is so often repeated to us, than any formal development of a biographer. The series of such letters, continued through half the length of life or more, will shew the gradual progress and improvement of the mind. If some of them are trivial or common, in subject or style, even the smallest things said and written by eminent persons have their value ; it is pleasing to observe how great minds sometimes unbend ; and consoling to see in how many respects they are like ourselves. These are recommendations proper to be mentioned to the public ; but there are others of which the biographer can silently take the advantage to himself, beside that extreme facility of performance which we have hinted already. One of these is impunity. There is little to be attacked in such a book, except what its author has *not* written ; or if *he* is directly censured for introducing some of the things written by the person who is the subject of the book, the partiality of friendship is a plea always at hand, and a feeling always accounted amiable. Another is a fair opportunity for the biographer to introduce *himself* very often, and without the direct form of egotism ; since the probability is, that not a few of the letters were written to him, and contain of course, many very handsome things. His modesty professes to hesitate about their insertion ; but yet they must be inserted, because they shew in so striking a light, the kind disposition of his friend.

Such handsome things we have no doubt, were amply deserved by Sir W. Forbes, and even those more than handsome things, which he informs us he has omitted in printing the letters. The indications of a sincere affection for Dr. Beattie, are very conspicuous ; and we attribute it to a real partiality of friendship, that he has made this work much larger than we think can be of service to the instruction of the public, or the memory of his friend. The memory of that friend was unquestionably too dear to him to have permitted the insertion of one letter or line, which he did not sincerely believe would give the same impression of the writer, which Sir William

himself was happy to cherish. It is therefore unfortunate, that the reader should feel, at the close of the book, that he would have been more pleased with both Dr. Beattie and his biographer, if it had come to a close much sooner.

The parts written by Sir W. Forbes, are in a style, perspicuous, correct, and classical; generally relating however to particulars, which require no great effort of thought. Many of these particulars are most unnecessarily introduced, and lead into details which are extremely tiresome, not excepting even the analyses of Dr. Beattie's writings. It had surely been enough to have stated in a few sentences, the objects of his several performances, and then, if the reader deemed those objects of importance, he would take an opportunity of consulting the books themselves. The notes contain a large assemblage of biographical and genealogical records. When a new acquaintance of Dr. Beattie is mentioned, it is deemed proper for us to be informed of his parentage, his connections, his residence, his offices, his accomplishments. In several instances a letter of little interest is preceded by a long history of still less, for the purpose of making that letter intelligible, by detailing some transaction to which it relates; as in that part of the book referring to the union of two colleges in Aberdeen. Sir William is sufficiently a citizen of the world, we have no doubt, to wish his book may be read in each part of the kingdom; why was he not enough a citizen of the world, to be aware how small a portion of the kingdom can feel any concern in this piece of history? If he thought all these matters would magnify the importance of his principal subject, he is so far mistaken, that the reader is tempted to quarrel with that subject, on account of this crowd of appendages. The reader feels in this case, just as Sir William would do, if some one of his friends of high rank, whom he would be very glad to receive in an easy quiet way, would never come to visit him for a day or two, without bringing also a large troop of footmen, postillions, cooks, nursery maids, and other inhabitants of his house, kitchen, and stables. We *will* not suppose it was his formal purpose to make a very large book. Nor could it be his ambition to display writing talents, as the subjects would have been unfortunately selected for such a purpose; and indeed we do not accuse him of ostentation as an author. Perhaps it is no great vice if he exhibits a little of it as a man. But we have felt a degree of surprize that he should not seem to be aware of the impression which would be made on the minds of his readers, by his adding, at the end of almost every note relating to one or another distinguished personage of Dr. Beattie's acquaintance, "And I also had the

honour of his friendship." This occurs so often, that we have felt that kind of irritation, which is excited when a man, that we wish to respect, is for the tenth or twentieth time doing or repeating a foolish thing in order to intimate his importance. We persuade ourselves that this feeling arises from our right perception of what would have preserved Sir William's dignity ; perhaps however we deceive ourselves, and the feeling springs from envy of his high fortune, for we doubt if we were ever summoned to wait on a man of such extensive and illustrious connections before.

Previously to the insertion of any of Dr. Beattie's letters, a succinct account is given of his life, from his birth, of humble, but very respectable parents, till his twenty-fifth year, when he was appointed professor of moral philosophy and logic, in Marischal college, after having passed through the offices of parish-clerk and school-master in the neighbourhood of his native place, and assistant in a respectable school in Aberdeen. This rapid advancement, by means of merit alone, is in itself sufficient to evince both uncommon ability and industry. We are informed that the passion and the talent for poetry were very early awakened in his mind, and in one of his letters to a friend, in a later period of his life, he acknowledges that his *Minstrel* is substantially a description of what had been his own mental character in his youth. A prematurity of faculties appears conspicuous through the whole course of his earlier life, and when he was fixed at Aberdeen, those faculties were extended to the utmost, in the society of a number of distinguished men, such as Campbell, Reid, Gerard, Gregory, and many others, with whom he familiarly associated, and from that time maintained an intimate friendship as long as the respective parties lived. An entertaining account is given of these literary friends forming themselves into a society for philosophical discussion, to which the common people gave the denomination of the *Wise Club*, in which the first ideas were started of some of those theories which were afterwards unfolded at large, in books that have obtained a high rank in the philosophic school. It is pleasing to observe, that the friendship among these scholars and philosophers was very cordial, and not withered by that envy and jealousy which the philosophic character has often enough failed to preclude, when rival talents have created a comparison and balance of reputation. Dr. Beattie retained his station at Aberdeen all the rest of his life, which was diversified only by his family connections and cares, his publications, his friendships, and his occasional visits to London. A piece of information is now and then interposed by the biographer ; but these cir-



cumstances are chiefly unfolded in Dr. Beattie's correspondence with Dr. Blacklock, Sir W. Forbes, Mr. Arbuthnot, Mrs. Montague, the Bishop of London, the Dutchess of Gordon, and several other friends.

The doctor had many valuable, and no doubt affectionate friends, but in regard to that relation which constitutes, when happily contracted, the tenderest kind of friendship, he was an object for the deepest commiseration, from a cause which would have beclouded the sunshine of any man's life, even though possessed of less sensibility than Dr. Beattie.

' Throughout the whole course of his life, Dr. Beattie was most exemplary in the discharge of the relative duties of a son, a brother, a husband, a father, and a friend. Of his conduct towards his unhappy wife, it is impossible to speak in terms of too high commendation. It has already been mentioned, that Mrs. Beattie had the misfortune to inherit from her mother, that most dreadful of all human ills, a distempered imagination, which, in a very few years after their marriage, showed itself in caprices and folly, that embittered every hour of his life, while he strove at first to conceal her disorder from the world, and, as he has been heard to say, to conceal it even from himself; till at last, from whim, and caprice, and melancholy, it broke out into downright insanity, which rendered her seclusion from society absolutely necessary. During every stage of her illness, he watched and cherished her with the utmost tenderness and care; using every means at first, that medicine could furnish, for her recovery, and afterwards, when her condition was found to be perfectly hopeless, procuring for her every accommodation and comfort that could tend to alleviate her sufferings. Of this last part of Dr. Beattie's conduct, I am fully able to speak from my own personal knowledge; as, during several years, I had the sole charge of her and her concerns, while she resided at no great distance from Edinburgh. She still survives him in the same melancholy condition. When I reflect on the many sleepless nights and anxious days, which he experienced from Mrs. Beattie's malady, and think of the unwearied and unremitted attention he paid to her, during so great a number of years, in that sad situation, his character is exalted in my mind to a degree which may be equalled, but I am sure never can be excelled, and makes the fame of the poet and the philosopher fade from my remembrance.' Vol. II. pp. 333. 334.

From the time of Beattie's establishment at Aberdeen, till within a few years of the end of his life, a period of forty years, he prosecuted study and the business of authorship with indefatigable industry and ardour. And in passing along the series of letters, our admiration is repeatedly excited by the variety of attainments, the extent of accurate reading, and the quantity of composition, for which he was able to rescue time enough from his professional employments, wide correspondence, intercourse with society, and domestic sorrows. A more instructive example is not often displayed of what resolute



application may accomplish, when supported by a very warm interest in the business in which it is exerted. But at the same time a warm passion for literature, especially when a man writes, as well as reads, is apt to produce a species of extravagance, which, to people who are not in the same employment, appears excessively ludicrous. A cork-cutter, or a maker of nails, or pins, or pegs for shoes, who quietly betakes himself to his work every morning, and goes soberly through it as a matter of course, would be first surprized, and next diverted to laughter, to see the importance, and earnestness, and solemnity, put on by an author and a poet, while occupied about the making of a line, the adjusting of a syllable, the changing of an epithet, the measuring of dactyls, or the lengthening or shortening of a paragraph, and by the self-complacency, the air of high achievement, and the congratulations of scholars, when he has performed this great duty well. Even the detail of the graver and more philosophic labours of writing cannot be listened to long, when the writers are to give the account of them, without the loss of gravity; though it is true that the gravity which is lost in laughing, may be quickly resumed for censuring.

The letters of authors, from Pope's time, down to the present instance, betray them to this ridicule and this censure. There is no end of the amplifications and repetitions about my book, my poems, my ode, my epigram, my translations, my corrections, my new edition, my next production—I have taken great pains to amend the harshness of the tenth or fifteenth line; I have excluded one stanza, and inserted two; I flatter myself that the objection which has been made to it by the public will now be obviated; I have been particularly struck with a coincidence between a passage in my essay, and one in Mr. ———'s treatise; I can prove that mine was not borrowed; I have written twenty pages of a dissertation on the subject we were lately conversing upon; you know I do not think highly of my own talents; I am inclined to think this will be a decisive performance however; my last work is getting much into vogue as I am informed.—I hear the critics are at work; I defy them; your approbation would sustain my self-complacency, if they were all to condemn me; Mr. ——— is very angry, but I think he will not attack; the work has produced a great sensation; I am told that Dr. E. and Bishop F., and Lord G. are delighted with it; I have just received a letter from Lady H., who pays me such compliments as I will not repeat to you; she tells me that Mr. J. is wonderfully pleased and is very anxious to see me, &c. &c.

If authors may be allowed to expatiate on these matters,

and in this manner, in their communications with their intimate literary friends, the letters ought, for the sake of the respectability of the writers, to be confined to those friends alone. Should there be any exception, it would be in the instance where some important principle of criticism is discussed in immediate connection with any articles of the author's own performances, so that his remarks respecting his compositions, shall become instructive lessons on the art of composition in general. But this is rarely the case in those parts of the letters before us, which are occupied with a multitude of minutiae about the writer's own studies. We therefore think, that many of these letters convict Sir W. Forbes of utterly mistaking the proper method of recalling his departed friend, with dignity, into the public consideration.

The first publication of Dr. Beattie was a volume of juvenile poems, in a new edition of which he omitted several pieces which his biographer regrets to lose; especially a long Ode to Peace, which is inserted in the appendix to the present work. We think that Dr. Beattie shewed more discernment in wishing to let it sink in oblivion, than Sir William in fishing it up again. The term Chaos occurs in the first stanza, and would have been a singularly appropriate title for the whole ode. It is not a *description* of chaos, but the very thing itself; a mass of ill-defined and enormous images; a confusion of crude elements, dashing, rumbling, howling, and fighting all in the dark.

The Minstrel is the production of a maturer age, and will always be read with delight, by persons endowed with a taste for nature, with tenderness of feeling, and elevated imagination. The alledged deficiency of incident would hardly appear to us a fault, in any work so rich in refined sentiment and beautiful description.

An ample portion of the first volume is occupied with the project, the completion, the publication, and the success, of the Essay on Truth. This is no place for an examination of the principles of that celebrated book, which, beyond all doubt, was written with the worthiest intention, and was of considerable use at the time, in exposing some of the most obvious extravagances of the sceptical philosophy, which was carried to the very limit of sense by Mr. Hume, and pushed beyond it into the most ridiculous folly, by some of his weak admirers and wicked followers. The book will be an acceptable resting place to those who are averse to the labour of abstract thinking, and an asylum to those who are terrified by the consequences sometimes seen to result from attempting to prosecute such thinking beyond the power and reach of the

human faculties. But we cannot expect that philosophers will ever be satisfied with this doctrine of common sense. They will, we think justly, assert that there is no boundary which can fairly limit and close the investigation of truth on this side the region of metaphysics. The ultimate principles must be there, whether they can be found there or not; and thither the investigation will absolutely go, in spite of every contrivance to satisfy and determine it at any nearer point. How far it shall go into that world of abstraction, before its progress shall be stopped by humility or despair, will depend on the *strength* of a merely philosophic mind, and on the *discretion* of a pious one.

The author's expectations of the success of his Essay were not sanguine, and therefore surprize heightened his satisfaction when it was received, if many of these letters do not exaggerate, with such delight, as if Christianity and true philosophy had been wasting, in the awful crisis of existence or extinction, for its appearance. It seems to have been welcomed like a convoy of provisions in a famishing garrison, by many high characters in church and state, whose exultation would really seem to betray the impression which their talents had not prevented Mr. Hume from making on their fears. The most flattering attentions thickened upon Dr. Beattie within the circle of his personal acquaintance; and he received from England many letters abounding with expressions of admiration and offers of friendship, on the strength of which he was induced to make a visit to London. At this period of the history, he is presented to us in a different point of view from that of the scholar, poet, and philosopher. We are fairly told, though with much care to qualify the homeliness of the confession, that it was needful to Dr. Beattie to *eat*, which we have often had occasion to be sorry that philosophers, including reviewers, should be under the necessity of doing. The means of subsistence for himself and family were confined to the small stipend of his professorship, and the emolument that might accrue from his publications; of which he received a comfortable sample and assurance in the fifty guineas paid him for his Essay on Truth, which had only cost him the labour of four years. His many generous and opulent friends in Scotland and England were aware of his circumstances, and sincerely regretted them. A comparatively small annual sum would have given a man of his moderate wants and habits, the feeling of independence; and a strong and concurrent sentiment of anxiety was awakened, in the minds of a greater number of noblemen and gentlemen than we can charge our memories with, to find out any means of



obtaining for him this advantage. They lamented the duty, imposed on them by their high rank, of expending so many thousands on their splendid establishments and their bounds ; while the illustrious defender of Truth, and their dear friend, was in danger of something bordering on indigence. But notwithstanding these unavoidable necessities of their own condition, they would have been most happy to have made some effort in his favour, had not a fatal obstacle stood in the way. That obstacle was delicacy ; it might hurt his feelings to insinuate to him the offer of any thing which they themselves regarded with such a generous scorn as money. With sincere sorrow therefore, they were reduced to wait, and see what fortune might do for him. At last Mrs. Montague, much to her shame, violated this delicacy by informing him, that she would take upon herself to mend his condition, if a slight expectation which had begun to spring up from another quarter, should fail to be realised. This expectation was realised not long after, and his illustrious friends rejoiced in the double good fortune, that *their delicacy* was saved, and *his purse* was filled. Sir W. Forbes, one of those friends, and an opulent banker in Edinburgh, records this whole affair in the most honest simplicity of heart, just as we have done ourselves.

(*To be concluded in our next Number.*)

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Art. II. *Fifty-three Discourses*, containing a connected System of doctrinal and practical Christianity, as professed and maintained by the Church of England, particularly adapted to the use of Families and Country Congregations. By the Rev. Edward Brackenbury, A. B. Vicar of Skendleby, Lincolnshire, &c. 2 vols. 8vo. pp. 890. Price 15s. boards. Rivingtons, 1806.

**A**MIDST the numerous, heavy, and just complaints, of the quantity of crude theology which is heaped upon the public, we must admit that the divines of the seventeenth century produced as much as those of the present day ; but it was in a different form. Our forefathers thought it worth while to subject their pulpit discourses to the ordeal of revision, to cast them in a different mold, and to send them forth under the more instructive and durable shape of expositions, distinct treatises, or bodies of divinity. On this question we are persuaded the elder were the wiser heads ; and that their conduct was founded on a due consideration of the difference between reading and hearing.

In a volume of sermons each discourse must have its head and tail piece, and must in many ways diverge from the true point, to accommodate itself to the weaknesses of a popular audience. But when a course of sermons on any of the in-



spired books is reduced into the form of an exposition, what is extraneous may be rejected, and the dictates of divine truth may be submitted to the Christian reader, free from all addition, but what is strictly applicable for the purposes of explanation or admonition. In the shape of a treatise on any sacred theme, the religious instructor may satisfactorily establish that one point, which will form a fulcrum for many another moral engine. Notwithstanding its antiquated form, a body of divinity also possesses numerous advantages; it can furnish instruction on some subjects, which though useful are not adapted to the pulpit, and (in conformity to the figurative title) it may present every member and feature, not only in its just form and size, but also in its due place and relation, with regard to the whole frame. The title page of the volumes now before us, will account for this strain of reflection. Mr. B. professes to furnish a system of divinity in a collection of sermons; considering the obvious diversity and incompatibility of their appropriate objects, we were not surprized to find him unsuccessful. He has rather presented us with an assortment of joints and members, than with a scientific analysis of a theological system; and has compelled us to think much more of the butcher or the cook, than of the anatomist. With this censure, therefore, we shall lay aside all attention to the object proposed in the title page, and regard these volumes, no longer as a body of divinity, but simply as a set of sermons. Indeed the author seems to have studied, as well as preached and published, by sermons; without ever taking a comprehensive and instructive survey of the grand whole. The seriousness and fidelity of the conscientious pastor attract our esteem, but the abilities of the scribe, well instructed in the mysteries of the kingdom of heaven, never appear to claim our veneration.

The following are the subjects discussed in the work before us.

Vol. I. On the Existence and Attributes of the Deity, The Trinity in Unity, Of Creation in general, On the Creation of Man and his original Innocence, The Fall of Man, Providence, Original and Actual Sin, Of the new Covenant and Abrogation of the Old, The Person and Titles of the Mediator, The Testimony of Prophecy that Jesus is Christ, The Mediatorial office of Christ, Universal Redemption, The Incarnation of Christ, The Sufferings of Christ, Christ's Burial and Descent into Hell, Christ's Exaltation, Christ's Ascension and Session at the right Hand of God, Christ's coming to Judgment, The Operation and Influence of the Holy Spirit, The holy Catholic Church, and Communion of Saints, Forgiveness of Sins, Resurrection of the Body, Life everlasting, Christian Vocation, Regeneration, Justification, Sanctification, Adoption.

II. Christian Liberty, Perseverance, Assurance, The Gospel the Power of Salvation, Prayer, Baptism, the Lord's Supper, Christian Obedience,

Christian Worship, Common Swearing, Sanctification of the Sabbath, The Duty of Children to Parents, Duty of Inferiors and Superiors, Duty of Servants and Masters, Murder, Adultery, Fleshly Lusts, Theft, False Witness and Slander, Unlawful Desires, the Use of the Law, the Curse of the Law, Christian Warfare, Satan's Temptations, and the Necessity of resisting them, The Christian Armour.

The sermon with which the first volume opens, on the existence and attributes of the Deity, is as respectable and useful as any in the work. But its immediate successor, on the Trinity in Unity, gave us pain, we acknowledge, rather than satisfaction. It is not by appeals to the formulæ of the English, or any other establishment, nor by extracts from the Athanasian creed, nor by numerous quotations from scripture heaped upon each other, without order, without illustration, without argument, that the doctrine of the Trinity is to be endeared to its friends, or defended against its enemies. We think also that Mr. B., with the best intentions, has injured the cause, by injudiciously presuming to define the *modus* in terms of scholastic subtilty.

Again, on the fall of man, our author toils and blunders blindly on at the subject of human liberty and the divine decrees; but without the acute discrimination and sublime abstraction, necessary to reach

——— “ the height of this great argument,  
And vindicate the ways of God to man.”

Here our readers shall review for themselves.

‘ The fall of Adam, it may therefore fairly be inferred, was free and voluntary, and by no means imputable to God. This deduction results from the clearest and most incontestable principles of reason and revelation. The former abundantly ratifies that consciousness of our own freedom of will, of which every rational agent is susceptible. For will such an one be bold enough to affirm, that in the commission of a crime, necessity or constraint was the only motive? Or if he should be hardy enough to avow it, who will give him credit for his avowal? Who will believe that he did not act only in compliance with the choice of his own will? And if this be so now, when the freedom of man's will is confessedly so enslaved to sin, how much more in a state of innocence, when he enjoyed the absolute privilege of choosing good, and refusing evil? It was not because he chose error for error's sake, or did evil for evil's sake, but he determined for himself, sinned of his own accord, and yielded to the temptation in spite of his knowledge and conviction to the contrary. Eve was not ignorant of the prohibition, she even alledged it herself, in excuse to Satan, and Adam was in the same circumstances. Thus far does the testimony of reason avail on behalf of the fall of man. The latter, or the evidence of revelation, is still more explicit: there is scarce any truth in scripture, either express or implied, more frequently inculcated, than that man was the author

of his own ruin. 'Thou hast destroyed thyself, saith the Lord, but in me is thy help.' 'Shew us thy mercy, O Lord, and grant us *thy* salvation. My soul, saith the Psalmist, waiteth on God, from him cometh *my* salvation. He only is my salvation, my God is the rock of *my* salvation.'

Arguing in favour of the universal redemption of mankind, Mr. B. says,

'The question too applies with no less truth and conviction, how far it is consistent with the justice, more than the goodness of God, to leave a great part of mankind in a condition into which they had not brought themselves by their own personal transgression, without help or remedy?' p. 210.

But how is this consistent with Mr. B.'s own assertion, that the gift of Christ was of pure grace? For if it would not be consistent with justice to leave *any* individuals without redemption from the fall, surely it must have been more unjust, thus to have left all: to increase the numbers could not diminish the injustice. The gift of the Saviour, therefore, instead of being pure unmerited favour, as the Scriptures, and Mr. B. maintain, must, according to this part of his system, be the demand of mere justice. We make this remark, not with a design to break a lance with this champion, but to remind him that there are weaknesses in his system, of which he seems to be unconscious; to direct his attention to the true points, on which the controversy turns; and to induce him to seek better information on the sentiments and reasoning of those who take the opposite side of the argument.

The following application of a text of scripture is curious; the sentences which accompany it deserve attention, if not from their novelty, yet from their truth.

'And whilst we are considering the exquisite punishment of Hell, we must not forget its duration. The persons of the damned shall not be annihilated, but as the word of inspiration forcibly expresses it, 'shall be salted with fire \*,' i. e. both tormented and preserved by it, for the fire which torments them shall preserve them like salt from total destruction. Neither shall they find any deliverance from the prison of darkness, or any redemption from the bottomless pit; 'where their worm dieth not, and the fire is not quenched.' Where guilt always remaineth, punishment is ever due, and the inexorable justice of God will not fail to inflict it. After death there are no means of repentance, and without repentance there is no pardon, consequently the guilt of sin must remain, and therefore its wages or punishment, death eternal.' pp. 373, 4.

The second volume is rather less doctrinal and polemic than the former; so that here the deficient information, and frequent misconceptions of the author, are not so prominent. Fif-

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\* Mark ix. 49.



teen of the sermons are acknowledged to be mere abridgements from Bishop Hopkins : they present a judicious, useful view of the moral law. But we should have recommended Mr. B. to alter the texts ; for the old custom of wire-drawing, so as to treat of numerous different subjects from one passage of scripture, is, in our judgement, not less dishonourable to the sacred writings, than tedious and unconvincing to the hearers. The fifth commandment, for instance, is not a proper text for a sermon on the duties of masters and servants.

On Christian liberty Mr. B. thus discourses,—

‘ The tyrant which most effectually captivates and enslaves the sinner is the love of the world, and its allurements. They rivet his affections to carnal gratifications and earthly enjoyments, and deprive him of any natural ability to escape out of their snare. But the Christian’s liberty is manifested in his conquest of the world, “ for this is the victory by which he has overcome the world, even his faith\*.” His belief of the truths of the Gospel directs his eye to the most sublime and perfect objects, and his blessed master, by the influence of his grace, draws him towards them. His affections are placed on things above, not on things on the earth ; he is in part dead to the world, and his present life “ is hid with Christ in God †.” He neither servilely dreads the frowns and discouragements of the world, or (nor) with fawning adulation courts its favours and rewards. To love God with all his heart is the single point in which all his actions centre, and to give himself up wholly to the guidance of his Spirit, which is a Spirit of liberty. In the expressive language of St Paul, to be led by the Spirit, is synonymous with being free, “ for if ye be led by the Spirit, ye are no longer under the law ‡.” And it is certain some of the “ fruits of that Spirit are love, and joy, and peace §.” What happiness then can be wanting in that breast where these virtues reside ? What freedom or what consolation can be wanting to him whom the Son has promised that both “ He and his Father will come to him, and make their abode with him. ||.” Vol. II. pp. 8, 9.

The sermon on Assurance betrays a lamentable want of vigour and precision. As far as we could ascertain the preacher’s meaning, this Christian privilege amounts to nothing. We insert the following passage from a sermon against fleshly lusts, though indeed it is quoting the bishop rather than the vicar.

‘ It is by no means the part of Christian charity to consider such gross immoral practices, as the mere indiscretions of youth, as the world, through false candour, is apt to term them ; such a construction serves only to cast a veil over vice, and render that a matter of indifference in the eye of the world, which is abomination in the sight of God. How pitiable soever such characters may be in themselves, a wide distinction ought to be made betwixt them and others. They who contribute, either designedly or inadvertently, to place good, bad, and doubtful characters on a level, most

\* I John v. 4.

† Coloss. iii. 3.

‡ Gal. v. 18.

§ Ibid. 22.

|| John xiv. 23.



preposterously debase their own worth, and obscure their own virtue, if they have any ; they strive to keep guilt in countenance, and defraud rectitude of that reverence and esteem appropriate to it, injuring at once the cause of religion and morality, and undermining the best interests of society.—pp. 276, 7.

We terminate our extracts with one of the best paragraphs which these volumes contain :—

‘ The first requisite then towards the attainment of this Christian armour is, not to fight in your own strength, but to rely upon his power and grace “ who teacheth our hands to war, and our fingers to fight\*,” and who commands us “ to be strong in the LORD, and in the power of his might†.” Thus furnished in the onset, your first care should be, to “ have your loins girt about with truth ‡,” that is, your minds strengthened with soundness of judgment, and your spirits established in sincerity of truth, especially in the faithful discharge of those promises which you have made unto God. The girdle of truth may be construed to signify such a firm persuasion of the doctrines of the Gospel as tends to strengthen the weaknesses of human nature, to resist the temptations of Satan, and to withstand the allurements of the world. These, independent of evangelical verity, are wont to stagger our faith, and corrupt our sincerity. Daily experience proves how much the doctrines of divine Truth, rightly understood and properly applied, contribute to our spiritual strength and activity ; and, on the contrary, how evidently the errors of ignorance darken the understanding, and the follies of impiety retard our progress in the Christian warfare. The word of Truth therefore ought always to be as near the heart of a Christian, as the very girdle about his loins. It is armour against errors of all kinds ; it protects him from the authority and customs of the world ; it shields him from its terrors, and defends him from its reproaches.’ pp. 402, 3.

As Mr. B. has quoted from the Apocrypha, he ought to have taken some pains to prevent their being placed on a level with the books of the sacred canon. We never see these human relics bound up with the inspired volume, without regret. The frequent appeals to the articles and liturgy of the English establishment, might be intended to accomplish the object announced in the title page ; but many of the members and ministers of the church of England will loudly protest against Mr. B.’s statement of her creed ; and numerous evils arise from making any other appeal than that to which the prophet challenges—“ to the Law and the Testimony.”

To the seriousness of mind and purity of intention, which Mr. B. discovers, we wish to give all the honour which they can claim ; and are sorry that we cannot, without compromising the paramount rights of truth and duty, bestow any commendation on the accuracy of his statements, or the eloquence of his address.

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\* Psalm cxliv. 1.

† Eph. vi. 10.

‡ Ibid. 14.

Art. III. *Memoirs of the Life of Colonel Hutchinson, Governor of Nottingham Castle and Town, Representative of the County of Nottingham in the Long Parliament, and of the Town of Nottingham in the first Parliament of Charles II. &c.*; with original Anecdotes of many of the most distinguished of his Contemporaries, and a summary Review of public Affairs; written by his Widow Lucy, Daughter of Sir Allen Apsley, Lieutenant of the Tower, &c. Now first published from the original MS. by the Rev. Julius Hutchinson, &c. To which is prefixed the Life of Mrs. Hutchinson, written by herself. pp. 480. Price bds. 4to. 1l. 11s. 6d. royal 4to. 2l. 12s. 6d. Longman and Co. 1806.

THIS work is recovered from the ruins of Time, like a precious piece of sculpture from the ruins of Herculæum. Sullied with the mould of years, and antiquated with the change of costume, its first appearance is uncouth and unattractive; but on closer examination, its graces steal forth imperceptibly, its beauties are multiplied and magnified on the eye, which continues to gaze with improving delight till the image before it has revealed all its grand and simple proportions, and looks, as it sprang from the brain of the author, "a Goddess armed,"—*a statue of thought*, exhibiting at one view, the character, the genius, the history, of a romantic and turbulent age!—Had this volume been published in its own day, its merits would have raised it to a high rank among contemporary histories, and it probably would have been transmitted with honour to posterity; yet amidst the rich inheritance which that age *did* bequeath to after times, it is possible that this legacy might have been unworthily estimated and little regarded. But now being given to a generation unborn when it was written, it appears with the double and rare advantage of both novelty and antiquity, to recommend it. Those who are tempted by these recommendations to read it, will not be disappointed: but *we* were disappointed; for we opened it with the yawning expectation of having to drawl through the dullness of a piece of local, temporary, family history, as little interesting as the praises of dead husbands by disconsolate widows frequently are. It is unnecessary to explain why we were thus prejudiced: how delightful then was our *disappointment* when we discovered that we were not wading, barefoot and ankle-deep only, down the channel of a shallow rivulet brawling over gravel-stones, but found ourselves borne on the current of a broad deep river, that frequently overflowed its banks, but never sunk below them. The copious volubility of Mrs. Hutchinson's style, the exuberance of her thoughts, and the variety of her sub-

ject, so charmed our attention, that, to confess the truth, in the end we shut the book with as much reluctance as we had opened it.

The authenticity of the manuscripts from which this work has been printed, is satisfactorily established by the Editor, in a very suitable introduction. They have been carefully preserved in the family, and are published by a descendant of Colonel Hutchinson.

These writings consist of a fragment of the history of Mrs. Hutchinson's own life ;—an address to her children concerning their father, also a fragment ; and Memoirs of the life of Colonel Hutchinson, the author's husband.

The fragment of Mrs. H.'s own history, so far as it proceeds, is very entertaining, and after awakening as much interest by its simplicity, as Sterne ever excited by his most refined artifices, it breaks off as suddenly as he does occasionally, in the very moment when expectation is wound up to such enthusiasm, that disappointment is felt most severely, yet mingled with a strange unaccountable kind of delight. Mrs. H. was the daughter of Sir Allen Apsley, Governor of the Tower of London, where she was born in 16 $\frac{1}{2}$ . She commences this narrative of herself with fervent acknowledgements to Almighty God, for the advantages which she enjoyed under his Providence, in her birth, family, fortune, education, and connections. She warms the heart of the reader by her ingenuous piety in the very first sentence ; and this fire from the altar, thus kindled at the beginning, burns to the conclusion of her work. Then, in the fine spirit of ancient romance, she takes a rapid retrospect of the history of her native country, which she crowns with a splendid eulogium on its national glory, the character, valour, and virtue of its inhabitants ; and particularly extols the Divine mercy, in sending forth the light and the liberty of the gospel through this island. It appears in this account of her earliest years, that from infancy she devoted herself to religion and literature. We regret that we cannot dwell longer on this part of our subject. With charming *naivetè* she tells us,

‘ My mother, while she was with child of me, dreamt that she was walking with my father in the garden, and that a starre came downe into her hand, with other circumstances, which, though I have often heard, I minded not enough to remember perfectly ; only my father told her, her dreame signified she should have a daughter of some extraordinary eminency ; which thing, like such vaine prophecies, wrought as farre as it could, its own accomplishment : for my father and mother fancying me then beautifull, and more than ordinarily apprehensive, applied all their



cares, and spar'd no cost to improve me in my education, which procur'd me the admiration of those that flatter'd my parents.' pp. 15. 16.

Mrs. Hutchinson's next fragment addressed to her children concerning their father, is, according to the fashion of the age, a formal panegyric on the virtues of her departed husband. Though hard laboured, minute, and even extravagant, it contains many noble passages, displays great delicacy of discernment, and breathes sublime devotion. The magnificent metaphors and solemn reflections abounding in this address, frequently remind us of the burning eloquence of Bishop Taylor. Restricted as we are, by our limits, we must quote one short passage only, where we should be willing to transcribe pages.

'In the head of all his vertues, I shall sett that which was the head and spring of them all, his Christianity—for this alone is the true royall blood that runs through the whole body of vertue, and every pretender to that glorious famely, who hath no tincture of it, is an imposter, and a spurious bratt. This is that sacred fountaine which baptizeth all the gentile vertues, that so immortalize the names of Cicero, Plutarch, Seneca, and all the old philosophers; herein they are regenerated, and take a new name and nature; dig'd up in the wilderness of nature, and dipt in this living spring, they are planted and flourish in the paradise of God.' p. 7.

The Memoirs of the life of Colonel Hutchinson form the bulk of this volume. We cannot even exhibit a skeleton of them. He was prematurely born in the year 1616, and was the eldest surviving son of Sir Thomas Hutchinson, of Owthorp, in Nottinghamshire. His education was worthy of his honourable birth. In very early youth he learned the use of arms, though it does not appear that he ever held any military commission under the King. In 1639, he was married to the author of these Memoirs. His romantic *presentiment* of love to her, whom he had never seen, and her love at first sight to him, with the few circumstances of their courtship, are most ingenuously and delightfully told. On the rupture between Charles I. and his Parliament, Mr. Hutchinson, then residing at Owthorp, espoused the popular cause, as the cause of God and liberty. We need not deliver any opinion concerning the balance of justice between the parties in this murderous quarrel, in which a tyrannical King, and a refractory Parliament, laid their country in blood and ashes. The greatest virtues and vices of the age were enlisted under the banners of either faction. Disinterested loyalty and mercenary servility, on the one hand, fought against conscientious patriotism and fanatic democracy, on the other. On both sides were offered the noblest and the basest sacri-



fices; fortune, friends, and life, for public advantage; and honour, truth, and humanity, for private gain: but with each the evil prevailed over the good, and neutralized where it could not transform it. Civil war is national suicide, and God forbid that our country should ever again attempt it! During this horrible anarchy, Colonel Hutchinson was entrusted with the command and defence of the town and castle of Nottingham, which he governed and protected with signal ability and success. After the surrender of the King, he resigned his authority, and devoted himself to his parliamentary duties, having been elected representative of Nottinghamshire on the death of his father. In the disputes between the Parliament and the army, he boldly advocated the rights of the latter, as the rights of the people of England themselves; great part of the army being composed of yeomen and volunteers, who had fought their own battles at their own expense, having at best had very inadequate pay, and often no pay at all. But Cromwell by silent and subtle policy imperceptibly changed the character of the soldiery, gradually removing the independent officers, and mingling the privates among mercenaries devoted not to the country, but to their commander. Colonel Hutchinson then, with equal ardour and propriety, resisted the encroachments which *that* army, thus debased below the sterling standard, attempted on the legislature. On the trial of the King, Colonel Hutchinson sat as a member of the court. His conduct on this awful occasion, for which he is no longer responsible to man, was regulated by the firm conviction of his mind, that, "if they did not execute justice upon him (*the King*), God would require at their hands all the blood and desolation which should ensue, by their suffering him to escape when God had brought him into their hands."—Mrs. Hutchinson further says of her husband, that

‘Being called to an extraordinary action, whereof many were of severall minds, he addressed himself to God by prayer, desiring the Lord, that, if through any humane frailty, he were led into any error or false opinion in these greates transactions, he would open his eyes, and not suffer him to proceed, but that he would confirme his spirit in the truth, and lead him by a right enlightened conscience; and finding no check, but a confirmation in his conscience, that it was his duty to act as he did, *he*, upon serious debate, both privately and in his addresses to God, and in conferences with conscientious, upright, unbiassed persons, *proceeded to sign the sentence against the King.*’

During the time of the Commonwealth, Colonel Hutchinson maintained independence both in politics and religion. He had been among the first, to discover the ambition of Cromwell, and to anticipate its consequences; but equally

disdaining to bow to the rising or the risen sun, instead of sneaking into his favour while he was low, or crouching at his footstool when he was enthroned in power, he several times told him, with a hardihood of frankness that never was relished or forgiven, both his own and other people's suspicions concerning him. On one occasion Colonel Hutchinson saved the Protector's life, by disclosing a conspiracy against him: but, notwithstanding this service, Cromwell, unable to make a tool of him, determined to make him harmless, by imprisoning him for life, as a suspected person; but the infamy of such an act was reserved for Cromwell's enemy, for the profligate Charles II.; and Cromwell himself was saved by death, from adding that to his other crimes. After the resignation of Richard Cromwell, though Colonel Hutchinson was a member of the Parliament that restored the Stuarts, yet he consented to that act only by silent acquiescence, having no further faith in republicans and religionists who had alternately fought for truth and freedom, slavery and error. By the interest of his friends, or rather by the tried integrity of his character, he escaped death as a regicide, and was included in the act of oblivion, with no other stigma than being disqualified to hold any public office. Hereupon he retired to his estate at Owthorp, where he led a most quiet and exemplary life for several years. But he was too great, too good a man for "the wicked to cease from troubling," till they had hunted him to that sanctuary "where the weary are at rest." Under a false pretence, or rather under no pretence at all, for no charge was ever exhibited against him, he was suddenly plucked from the bosom of his family, and *imprisoned to death*. Let not the violence of this expression alarm our readers: the fact is literally true, if we believe the testimony of this book. His first place of confinement was the Tower, in one of those dens of midnight murder, that were never warmed but with the effusion of human blood. After being denied the privilege even of a traitor, to know his offence and be confronted with his accusers, and after suffering insults and injuries to which guilt itself ought not to be exposed, he was removed to Swandown Castle in Kent; where his miseries were soon consummated by the dampness of his dungeon, and the inhumanity of his jailor. He was seized with a violent ague and fever, of which he died, after an imprisonment of eleven months, in the 48th year of his age.

From this slight sketch, no adequate idea can be formed of the grandeur of Colonel Hutchinson's character: *that can only be discovered by an acquaintance with his actions recorded in these Memoirs, by the hand of affection, and the*

heart of sincerity. His supreme devotion to the will of God, and his fervent Christianity, having already been mentioned and exemplified, need no further illustration here; nor will we attempt to determine how far that religion, which was originally promulgated *at the point*, not *with the edge*, of the sword, was ever benefited by weapons of worldly warfare; but it will hardly be doubted, at this day, that we enjoy many privileges, for which we are principally indebted to the resistance, even to blood, of the patriots and puritans of that age, against the temporal and spiritual tyranny of Charles I. and his clergy. Colonel Hutchinson was not a saint in profession only; in every situation of life he proved the honesty of his zeal for what he believed to be the cause of God, by his disinterestedness. No man made greater sacrifices, received less recompence, or resisted stronger temptations to treachery than he. He always refused his share of the booty won by his troops; he did more, he rejected every bribe held out to him by the Royal party, and in one instance spurned an offer of "*ten thousand pounds*," (an immense sum in those days) "*and to be made the best Lord in the Country*;"—at a time too, when he was draining his private purse in support of the public service. He never held, because he never sought, any great public employment; had he been ambitious, such military and political talents, as he evidently possessed, would have made him, instead of the impoverished Governor of Nottingham Castle, the companion and the rival of Fairfax and Cromwell. The storming of Shelford was an example of romantic enterprize and admirable generalship. In the exercise of his authority he displayed a firmness that abashed, and a moderation that enraged his enemies, who were thereby compelled either to continue such without a cause, or to become his friends. Though incessantly harassed in his government by intriguing demagogues and headstrong fanatics, these vipers licked the dust from his feet before his face, with the very tongues that were ready to sting him in the heel the moment he turned his back. He knew the reptiles, yet forbore to tread upon them. In the issue he triumphed over them all; he was not "*overcome of evil*," but he overcame evil with good:" by deeds of kindness, forbearance, and mercy, he so often subdued his foes, that his friends were wont to say, "*if they could in justice and conscience forsake him, they would become his adversaries*, for that was the next way to engage him to obligations." That magnanimity which is *above* revenge, and which is the greatest feature of the greatest characters, was transcendantly conspicuous in Colonel Hutchinson. To the noble qualities



which we have mentioned, he united in an eminent degree, a taste for the fine arts, music, engraving, and painting, very rare indeed among his compatriots. But those who would know him must read him in his widow's book, fondly and faithfully transcribed from the dear memorials of his love and excellence treasured up in her heart.

As we have already exceeded our limits, we must omit some observations which we intended to have made on the character of Mrs. Hutchinson's writings. *One* strong mark of candour and truth they certainly bear ;—there is to be found in them very little violent invective against the Royalists, and very little extravagant praise of the Republicans : the faults of the former, (her enemies) are seldom and slightly noticed ; those of the latter, (her partizans) are frequently and severely condemned. We regret that we cannot offer ample specimens of her talents. The following account of Sir John Gell and his men, is drawn with masterly discrimination.

‘ About this time Sir John Gell, a Derbyshire gentleman, who had been Sheriffe of the county, at that time, when the illegall tax of ship mony was exacted, and so violent in the prosecution of it, that he sterv'd Sr. John Stanhope's cattle in the pound, and would not suffer any one to relieve them there, because that worthy gentleman stood out against that uniust payment, and who had by many aggravating circumstances, not only concerning his prosecution of Sr. John Stanhope, but others, so highly misdemean'd himselfe that he lookt for punishment, from the parliament, to prevent it, very early putt himselfe into their service, and after the king was gone out of these countries, prevented the cavalier gentry from seizing the toune of Derby, and fortified it, and rays'd a regiment of foot. These were good, stout, fighting men, but the most licentious ungovernable wretches, that belonged to the parliament. He himselfe, no man knows for what reason, he chose that side ; for he had not understanding enough to iudge the equity of the cause, nor pietie or holinesse, being a fowle adulterer all that time he serv'd the parliament, and so uniust, that, without any remorse, he suffered his men indifferently to plunder, both honest men and cavaliers ; so revengefull, that he persued his mallice to Sr. John Stanhope, upon the fore-mention'd account with such barbarisme after his death, that he, pretending to search for arms and plate, came into the church and defac'd his monument that cost six hundred pounds, breaking of the nose and other parts of it ; he digg'd up a garden of flowers, the only delight of his widdow, upon the same pretence ; and then woo'd that widdow, who was by all the world believ'd to be the most prudent and affectionate of woman kind, but deluded by his hypocrisies, consented to marry him, and found that was the utmost poynt to which he could carrie his revenge, his future carriage making it apparent, he sought her for nothing elce but to destroy the glory of her husband and his house. This man kept the diurnall makers in pension, so that whatever was done in the neighbouring counties, against the enemy, was attributed to him ; and thus he hath indirectly purchas'd himselfe a name in story, which he

never merited; who was a very bad man, to summe up all in that word, yet an instrument of service to the parliament in those parts. I thought it necessary to insert this little account of him here, because there will be often occasion to mention him in my following discourse; and because, although there never was any personall acquaintance betweene him and Mr. Hutchinson, yet that naturall antipathie which is betweene good and evil, render'd him a very bad neighbour to Mr. Hutchinson's garrison, and one that, under the name of a friend and assistant, spoyl'd our country, as much as our enemies. He indeed gave his men leave to commit all insolencies, without any restreint, whereas Mr. Hutchinson took up arms to defend the country as much as possible from being a prey to rude soldiers, and did often times preserve it both from his and other rude troopes, which stirr'd up in him envie, hate, and illwill against his neighbour. He was not wise in ordering the scouts and spies he kept out, and so had the worst intelligence in the world. Mr. Hutchinson, on the other side, employ'd ingenuous persons, and was better inform'd of the true state of things, and so, oftentimes communicated those informations to the chief commanders, which convinc'd the falsehood of his; and that was another cause of envie. Some that knew him well, sayd he was not valliant, though his men once held him up, among a stand of pikes, while they obtain'd a glorious victory, when the Earle of Northampton was slaine: certaine it is he was never by his good will in a fight, but either by chance or necessity; and that which made his courage the more question'd was, the care he tooke, and the expence he was att, to get it weekly mention'd in the diurnalls, so that when they had nothing elce to renoune him for, they once put in, that the troopes of that valliant commander, Sr. John Gell, tooke a dragoon with a plush doublett. Mr. Hutchinson on the other side, that did well for vertue's sake, and not for the vaine glory of it, never would give anie thing, to buy the flatteries of those scriblers, and when one of them had once, while he was in towne, made mention of something done at Nottingham, with falsehood, and given Gell the glory of an action wherein he was not concern'd, Mr. Hutchinson rebuk'd him for it, whereupon the man begg'd his pardon, and told him he would write as much for him, the next weeke; but Mr. Hutchinson told him he scorn'd his mercenary pen, only warn'd him not to dare to lie in any of his concernments, whereupon the fellow was awed, and he had no more abuse of that kind.' pp. 105—108.

Mrs. Hutchinson succeeds particularly well in sketches of character: the reader will accept three highly finished miniatures of Col. Hutchinson's most cordial friends.

' There was then dwelling at Nottingham a third sonne of the Earle of Kingston's, a man of good naturall parts, but not of education according to his quallity, who was in the maine well affected to honest men, and to righteous liberty; a man of a very excellent good nature, and full of love to all men; but that his goodnesse receiv'd a little allay by a vaine-glorious pride, which could not well brooke any other should outstrip him in virtue and estimation. Mr. Francis Thornhagh, the eldest sonne of Sr. Francis Thornhagh, was a man of a most upright, faithfull heart to

God and God's people, and to his countrie's true interest, comprehended in the parliament's cause; a man of greater vallour or more noble daring fought not for them; nor indeed ever drew sword in any cause; he was of a most excellent good nature to all men, and zealous for his friend; he wanted councill and deliberation, and was sometimes too facile to flatterers, but had iudgement enough to discern his errors when they were represented to him, and worth enough not to persist in an iniurious mistake, because he had once entertained it. Mr. Pigott was a very religious, serious, wise gentleman, true-hearted to God and his country, of a generous and liberal nature, and that thought nothing too deare to expose, nor too difficult to undertake, for his friend: one that delighted not in the ruin of his neighbours, but could endure it, rather than the destruction of religion, law, and liberty; one that wanted not courage, yet chose rather to venture himselfe as a single person than a leader in arms, and to serve his country in councill than in action; there was no man in his nature, and his whole deportment, shew'd himselfe more a gentleman than he.' pp. 114. 115.

Mrs. Hutchinson concludes some judicious observations on the affectations of sobriety which prevailed among the puritans, by remarking on the word *roundhead*,

'It was very ill applied to Mr. Hutchinson, who having naturally a very fine thick sett head of haire, kept it cleane and handsome, so that it was a greate ornament to him, although the godly of those dayes, when he embraced their party, would not allow him to be religious because his hayre was not in their cutt, nor his words in their phraze, nor such little formalities altogether fitted to their humor, who were, many of them, so weake as to esteeme rather for such insignificant circumstances, than for solid wisdom, piety, and courage, which brought reall ayd and honour to their party; but as Mr. Hutchinson chose not them, but the God they serv'd, and the truth and righteousnesse they defended, so did not their weaknesses, censures, ingratitude, and discouraging behaviour, with which he was abundantly exercis'd all his life, make him forsake them in any thing wherein they adher'd to iust and honorable principles or practizes.' p. 99.

These righteous souls were sadly grieved at the tenderness, among other heterodox practises, which this true patriot and Christian manifested toward the sick and wounded prisoners of the royal party.

We conclude with one more anecdote of Colonel Hutchinson. Having been offered the government of four towns, he accepted that of Hull, supposing it was actually vacant. Soon after,

'Cromwell desir'd him to meete one afternoon att a committee, where, when he came, a mallicious accusation against the governor of Hull was violently prosecuted by a fierce faction in that toun. To this the governor had sent up a very faire and honest defence, yet most of the committee more favouring the adverse faction, were labouring to cast out the governor.



Col. Hutchinson, though he knew him not, was very earnest in his defence, whereupon Cromwell drew him aside, and askt him what he meant to contend so, to keepe in that governor? (it was Overton). The Collonell told him, because he saw nothing proov'd against him worthy of being eicted. "But," said Cromwell, "we like him not." Then say'd the Collonell, "Doe it upon that account, and blemish not a man that is innocent, upon false accusations, because you like him not." "But," sayd Cromwell, "wee would have him out, because the government is design'd for you, and except you put him out, you cannot have the place." At this the Collonell was very angrie, and with greate indignation told him, if there was no way to bring him into their army, but by casting out others uniustly, he would rather fall naked before his enemies, than so seeke to put himselfe into a posture of defence. Then returning to the table, he so eagerly undertooke the iniured governor's protection, that he foyl'd his enemies, and the governor was confirm'd in his place. This so displeas'd Cromwell, that, as before, so much the more now, he saw that even his owne interest would not byasse him into any uniust faction, he secretly laboured to frustrate the attempts of all others who, for the same reason that Cromwell labour'd to keepe him out, labour'd as much to bring him in.' pp. 308. 309.

In the name of our readers and the literary world, we express our thanks to Mr. Hutchinson for the publication of these interesting papers; a more substantial reward he will doubtless obtain in a very extensive circulation of the volume, which will gratify all, whatever be their sentiments on points of politics or theology, who delight in the contemplation of human character, and are sensible to the charms of intellectual and moral excellence.

The work is beautifully printed by Bensley, and is very suitably decorated with two fine engravings of the hero and heroine, from original pictures, a view of Nottingham in *aqua tinta* by Medland, and *fac similia* of the Colonel's hand writing, and of a plan of the Castle, drawn in 1617.

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Art. IV. *Principles and Practice of Naval and Military Courts Martial, with an Appendix, illustrative of the Subject*; By John M'Arthur, Esq. late Secrerary to Admiral Lord Viscount Hood, &c. officiating Judge Advocate at various Naval Courts Martial, during the American War, and Author of "Financial and Political Facts of the Eighteenth and present Century."—Second edition on an intire new plan, with considerable improvements. 2 vols. Svo. pp. 1000. Price 1l. 1s. Butterworth. 1805.

A COMPLETE and well digested treatise on Naval and Military Courts Martial must evidently be of essential utility to all, whose rank in either service renders them liable

to incur its judicial duties. Several treatises had already appeared on *Military Courts Martial*, before the author of the present work, nearly seven years ago, favoured the public with a treatise on the *Naval* branch of the subject. The favourable manner in which this was received, and "the suggestions of many military gentlemen of high rank," induced him to extend his researches to the principles and practice of courts martial in both departments of the King's service; and we think it just to say, that he has been diligently and successfully employed. He has drawn his materials principally from the statutes made since the Restoration for the regulation of the Navy, particularly St. 22 G. II. c. 23., which *reduces into one Act of Parliament all the laws then in existence, relating to the Government of his Majesty's ships, vessels, and forces by sea*, the subsequent acts passed on the same subject, the Mutiny Act of the year 1804, the Articles of War, and the printed instructions and regulations for the army and navy, decided cases and opinions of eminent counsel, and long established and recognized usage. He has also had recourse to the best writers on common law, and the practice of civil, as well as criminal courts of judicature, for the purpose of illustrating and confirming the principles he advances.

Under the different heads into which the author has distributed his subject, he treats on the authority by which Courts Martial are constituted, the fundamental laws by which they are governed, their different kinds, the analogy they bear to each other, with the shades of difference between them, the persons of whom they are composed, the persons and offences subject to their jurisdiction, the manner in which they are assembled, and their modes of procedure in all the different stages; on Naval and Military Courts of Inquiry, and on the duties of a Naval or Military Judge Advocate, or Deputy, and those of a Provost Martial. The author has certainly done justice to every branch of his subject, but he has not sufficiently adhered to the rules of arrangement and methodical composition. In the chapter in which he professes to treat of the *fundamental laws by which Naval and Military Courts Martial are governed*, after a very few observations on his immediate subject, he glides into a discussion on the nature of the several offences subject to their jurisdiction; on which, however, he makes the following judicious observation.

‘ Hence, on a superficial view of the Mutiny Act, and Military articles of War, it would appear that no crime is punishable by a Military Court Martial in any other way, than in that which these articles specially direct. But his Majesty having besides, the power at all times to make and issue

regulations for the army, gives a more extensive authority to Military Courts Martial than is apparent on a first consideration of the limitations and literal import of the mutiny act and articles of war. The printed regulations, therefore, which are from time to time issued by his Majesty, and promulgated in the army the same as the standing general printed instructions in the Navy, have the effect to embrace all inferior offences, and to which a Court Martial may inflict corresponding punishments, independent of the major ones of life and limb.'

After some other observations, he proceeds:

'It may not be improper, in this place, to take a cursory view of the different offences specified in the Naval and Military articles of war, together with the punishments annexed to each; and at the same time to examine the analogy they bear to the criminal laws of the land denominated "the doctrine of the Pleas of the Crown;" in order that members of Courts Martial, being thus furnished with the principles and grounds of decision in the Courts of Law, may the better be enabled to judge of the comparative punishment proper to be inflicted for offences committed, particularly when the matter is left discretionary to the court, and in the prosecution of this task we shall endeavour to point out all ambiguous constructions that may be put upon any of the articles.'

The manner in which he performs this task merits approbation; the objection we make is to the place where the discussion is introduced; and the work is liable to many similar exceptions.

In a chapter on the rules and doctrine of evidence, Mr. M'A. shews himself intimately acquainted with this most material branch of Jurisprudence, and applies to trials by Courts Martial, with much acuteness and precision, what he has judiciously extracted from the writers on common law.

We think the whole of the first chapter, "on laws in general," and the greater part of the second, concerning the *origin* of Courts Martial, might have been spared without injury to his work: to the first we might apply the censure which has often been passed on the prefaces of Sallust—it might with equal propriety be prefixed to any treatise on any other branch of law; and of the second, we must observe, that he has written with little satisfaction to himself, or to his reader.

Through the whole of the work we are pleased to discover an acuteness of disquisition, and a liberal and temperate regard to the true principles of our free constitution. We select the following passages.

'It is a subject of regret, that courts martial are frequently assembled for trivial offences, and the charges sometimes unsupported by proof, and, being thereby rendered too familiar to the minds of officers and seamen, they lose that solemnity and efficacy intended by the legislature. In this



light courts of enquiry must be deemed useful, even by those who animadvert on their legality; as few or none ever escape punishment, that are brought to trial at a court martial, in consequence of charges grounded on the previous report or opinion of a court of enquiry.' pp. 105. 106.

' Among the many reasons, that have been at different times urged, against trials by courts martial, there is no one which, upon a slight consideration, appears more cogent and constitutional than that of the inferior officers, seamen, and soldiers, not having the privilege of being tried by their peers or equals.

' But, upon a closer review of the subject, it will appear impracticable to introduce this right, so strongly contended for, respecting the formation of courts martial, without at once altering the whole fabric of the institution; for, if the inferior officer be admitted on the trial of an inferior officer, why not a seaman or soldier on the trial of his brother seamen or soldiers? And it is obvious to every person, acquainted with the practical parts of a naval and military life, that this measure would defeat the end of its formation, and, by a confederacy between the parties, that the power of punishment would be annihilated, and, subordination, the very soul of discipline, be destroyed.

' We must recollect too, that a jury so formed, would be in direct opposition to the principle of impannelling juries in our courts of law, where impartiality and disunion of interest are the leading features.

' In the present mode of forming courts martial, a powerful objection is raised as to the admittance of seamen or soldiers, since their education and subordinate situations would be incompatible with the dignity and solemnity of a court, where the characters of judge and jurors are necessarily blended.

' It has been urged likewise, that officers, below the rank of captains in the navy, have not the same privileges as their brother officers in the army, who sometimes sit as members of a general court martial, provided a sufficient number of field officers and captains cannot be conveniently assembled; since, conformably to the practice in the army, a captain and four, or even two, subalterns, may constitute a regimental court martial. But whether any innovations, by adopting speculative meliorations of this nature in the navy, would be more efficacious than the present mode established, is problematical.' pp. 129. 131.

' There is a power which is exercised by captains and commanders, by their own authority, and merely resulting from usage, that has often been a topic of animadversion in the service, that is, the power of degrading a petty or non-commissioned officer, to the situation of an ordinary seaman, or swabber of decks, after he may have been rated on the books, master's mate, midshipman, quarter-master, corporal, gunner's mate, or boatswain's mate, &c. Although this power be not specially recognized by the articles of war, or general printed instructions, yet it having been the usage time immemorially for captains to exercise it, on proper occasions, with due discretion, the justice and policy of the authority may perhaps be admitted. The captain being authorized to rate his ship's company, according to their capacities and merits, and for whose discipline he is responsible, it is but just, that, on conferring on any one a rank, which by bad conduct or demerits, the non-commissioned officer afterwards forfeits, he that gave such rank should have the power of taking it away. This authority, how-

ever, if abused, or made subservient to the arbitrary will and pleasure of a commanding officer, will bear most peculiarly hard, on young gentlemen, who may have been rated midshipmen, and who, for some trivial offence, may be disgraced by their captain, and ordered to do duty in the waist or fore-castle, as common seamen. There was one instance of this nature, that fell within the author's own observation on the Jamaica station, December 1782. A young gentleman (whose father now stands high on the list of vice admirals), was rated midshipman of a frigate, and had nearly served his time; and, on a complaint of a trivial nature having been made against him by a messmate, he was called before the captain, and, in his own justification, happened to answer rather pertly. The captain immediately degraded him, and ordered him to do duty with the seamen on the fore-castle, in which station he continued several months. He was afterwards made a lieutenant by admiral Digby in North America, and at present stands high on the list of post captains; an excellent officer, and an ornament to his profession.' pp. 151. 152.

The style is in general correct, easy, and unaffected. The book will be found extremely useful to those for whom it is chiefly intended; though it might be considerably improved by a more precise and methodical distribution of the several topics which it discusses. We hope the author will not neglect this hint, should he be called upon for a third edition.

The Appendix contains a number of precedents, and a chronological table of trials before Naval Courts Martial since 1750; the work is terminated by a copious and well arranged Index.

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Art. V. *Recollections of Paris, in the Years 1802, 3, 4, 5.* By John Pinkerton. 2 vols. 8vo. pp. 1025. Price 18s. Longman and Co. Cadell and Co. 1806.

THE title of *Recollections* Mr. P. has prefixed to his volume, because he took no notes on the spot, long experience having convinced him that his memory deserved to be trusted. Some parts of the work, however, have spared his memory the fatigue of travelling; for they relate to the French capital, as much as the *Georgium Sidus* relates to Great Britain. If Rousseau must be recollected in the city which his dreams have awakened to so many horrors, still we see no reason why many of these pages should be employed to lay the ghost of his politics, which no longer walks. Yet this is more excusable than the insertion of letters on the ancient injuries, the literature, and the partition of Poland. Was it a sufficient introduction and apology for this wide ramble, that there are Poles at Paris? Upon this ground, Mr. P. might have introduced all his "*Modern Geography*." It becomes us, as far as our protest and censures avail, to resist the prevailing practice of increasing the size and price of a

work by irrelevant matter, introduced for no better reason than because the author found it in his common place book, was afraid he should not enjoy another opportunity of publishing it, or could not, without it, spin his work to a convenient length. We shall abandon all these dissertations, which, whether ingenious or not, we conceive to be impertinent; and shall make a few extracts which at least possess a temporary interest.

‘ While the population of London amounts to about 860,000 souls, that of Paris is supposed to fall under 600 000. Yet the concourse of people, and carriages, in the more crowded streets, does not yield to that of London. The chief difference is observable in the environs, for at the distance of a league or two from Paris, the highways to an Englishman appear deserted, and it is rare to meet a solitary carriage.’ p. 9.

‘ There are in Paris three objects, which may safely be pronounced to be unrivalled throughout the globe; the vast and beautiful library, formerly styled Royal, afterwards National, and lastly Imperial; the botanical garden founded by the munificence of the French monarchs, formerly styled the king’s garden, and now the garden of plants; and lastly the wonderful gallery of the Louvre, with its innumerable collection of paintings of the greatest masters, and beneath, the hall of antiquities, or Museum Napoleon, where may be seen at one glance the Venus de Medici, the Laocoon, and Apollo of Belvidere, not to mention other statues, which in any other company would be regarded as excellent. The number of printed volumes in the library is 350,000, and the MSS. are between 70 and 80,000.’ p. 49.

Mr. P. strangely expresses his surprize that literature suffered so little by the Revolution: afterwards he remarks,

‘ Though the French be a most ingenious people, and endued with a singular aptitude for the arts and sciences, it is to be feared that fatal consequences may arise if the military despotism continue. For by the conscription the young men, from eighteen to twenty-two years of age, are all liable to be torn from their pursuits and occupations, and thrown into the army, certainly neither a school of morals nor science. Hence, in the opinion of learned Frenchmen, erudition has already begun to lose one generation of its cultivators.’ p. 99.

We were a little mortified to learn that

‘ St. Pierre was not much valued in society, for like many other sentiment-mongers, dramatic and novelistic, he shewed little feeling in common life; and his conduct to his deceased wife afforded matter of general condemnation.’ p. 110.

Mr. P. speaks of the manners of French women, with a ridiculous rapture. The source and nature of their enchantment will be pretty evident from the following extract.



• It is generally in the half hour of the desert, when the rosy or white champaign sparkles in the glass, that the French ladies display their most fascinating powers. Assuming as it were the character of actresses, they attack the men, or defend themselves, with the most brilliant contrivances of wit and humour, of affected simplicity, or the most refined shrewdness and discernment of character. Their eyes also become so expressive and impassioned, that they seem to wield, like Circe, the rod of enchantment.

• Diderot has somewhere imputed to the British fair, an apparent pride, coldness and disdain; nor can it be wondered that such impressions are made by some English women upon Frenchmen, for the French ladies may certainly be said to form a perfect contrast, being warm, humble, and alluring. A French woman always looks upon even a stranger as if she would be happy to converse with him. Her eyes never fail to say, "Pray, my good sir, talk to me." Perpetually and intensely conscious of her sex, she regards the society of men as the summit of her felicity. Disinterested in her prepossessions, she follows the bent of nature, and not the dictates of avarice. And it not rarely happens that *they* are as steady in maintaining an attachment as they are warm in its formation, &c. &c.' pp. 25—27.

We were at first disposed to stifle our resentment at the indelicacy of some of Mr. P.'s phrases and descriptions, and, charitably transferring the blame to his subject, to hope that his love of the arts had induced him to wander amidst voluptuous scenes, till their contaminating air had, for a moment, sullied the purity of his ideas. We looked to see the injurious effects pass off, as smoke from a polished diamond. But the frequent commission of the same sin, where he has evidently stepped aside to hunt after it, has forbidden us to become his apologists, and thus forced upon us the task of severe reprobation: for in the war between virtue and vice, we abhor neutrality. We entertain too high a sense of the value and dignity of the other sex, silently to see it degraded, by being introduced as the fuel for lust. Nor will our jealousy for the honour of literature suffer us to let an author pass unimpeached, who is guilty of treason against its purity and majesty, by debasing this handmaid of virtue into the pander of vice. Are letters and morals divorced? Why must we hesitate to furnish the minds of our youth with general knowledge, for fear of initiating them into the obscene mysteries of Paphos? Or, what gain can an author derive from seasoning his works to the vitiated taste of one class, when by the same means he renders them nauseous to another. Can any sufficient reason be assigned why it should be allowed to print for all, what the author would not be allowed to say in the company of well-bred females, and what he would resent as an insult, if spoken to his sister or daughter? In the same censurable spirit, Mr. P. has observed, that moral liberty, i. e. liberty for sensual sin, flourishes in French air, though civil freedom pines. We spurn at this gross perversion of terms; for the chains of

sin are not the less real because the name of liberty is branded on the links. The converse of Mr. P.'s sentiments is, that it is slavery to refrain from a promiscuous intercourse, which our sublimest bard has blasted with a flash of holy indignation.

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“ Hail wedded love !  
By thee adult'rous lust was driv'n from men  
Among the bestial herds to range !”

But this Parisian liberty reminds us of a sentence, dictated by an inspiration more truly divine. “ While they promise them liberty, they themselves are the servants of corruption ; for of whom a man is overcome, of the same is he brought in bondage\*.” The virtue of the Parisians seems scarcely less despicable than their vice ; Mr. P. mentions with evident approbation, the speech of a Parisian lady, who resisted the solicitation of a youthful admirer, because “ it would be the death of her husband.” This is French delicacy and feeling. We should think lightly of the woman whom any man would dare to address with such a solicitation ; but that such solicitation should be long and repeated, would be in our estimation an indelible stain of infamy on her character. The smallest real regard to virtue would, at his first insult, have expelled the profligate from her presence ignominiously, and for ever.

The mineralogy of the environs of Paris, will interest the lovers of natural science : but for this we must refer them to the work.

A chapter is devoted to the new improvements of Paris, the principal of which are, the formation of a grand hall for the reception of ambassadors at the Thuilleries, the opening of some new streets, the building of new squares, the construction of bridges and quays, and the junction of the river Ourq, with the Seine.

The present system of education in France occupies a considerable space in this work, but this needed no apology ; for on what can the genius and fate of a people more immediately depend ? We are sorry to see that it is far more likely to make soldiers than saints.

Our readers will, we doubt not, peruse the following passage with interest. Having mentioned the public unconcern for the fate of Pichegru, Mr. P. observes,

\* The name of Moreau is of a very different description, and France was indignant to see his glory blended with a list of conspirators. The impression made by his trial was prodigious, and the most prudent were alarmed at the prospect of popular commotion. An account of his conferences with Pichegru had been published by the government, tending to

implicate him in the plot; but the evidence was far from clear, and his defence was masterly. Yet such dispositions had been shewn against him, that a violent populace surrounded the palace of justice; and it was asserted that the numerous troops assembled had declared that, if the sentence were death, they would throw down their arms: he being perhaps the most popular man in France with the army, as an able general; and with the people as a Frenchman: but his talents in the council are esteemed far inferior to those in the field. The court having sat till ten at night, an express was sent to St. Cloud to represent the state of the popular mind, and demand final instructions. All was silence and apprehension, till a message arrived at midnight; and it being sedulously reported that the punishment was only two days imprisonment at Gros-Bois, the general's country seat not far from Paris, the soldiery and the people were appeased. Mean while precautions were taken by the police; and next morning all the soldiers were *consignés*, or confined to their barracks. Never did the government display more vigour than on this trying occasion, when even the soldiery could not be trusted. Next day, when it was known that the imprisonment was for two years, apprehensions for his safety were entertained or affected, and furious groups appeared at the Palais Royal, which was shut up at noon. For three or four days the awful tranquillity which precedes a tempest was observable at Paris, and appalled those who had witnessed the former commotions. The soldiers continued to be confined: nor was the public tranquillity considered as certain till Moreau's journey to Spain, in order to pass into America.' pp. 415—417.

Mr. P. entirely discredits the report of the sick French soldiers having been poisoned at Jaffa, and describes a picture in the Exhibition for 1804, in which Bonaparte is represented visiting that hospital, and inspecting a pestilential tumour which had been mistaken for the plague.

The effects of the revolution, and the advantages of the new order of things are thus candidly, though superficially discussed.

' A free and candid inquiry what France has gained, or lost, by the most surprising revolution which occurs in the pages of human history, might form the subject of an ample and interesting work, which could only be well executed by a dispassionate Frenchman, a lover of his country, and attached to no party. The acquisition of territory, and the influence over neighbouring states, are subjects of national glory and vanity, but confer little advantage on the inhabitants of France, who are equally loaded with taxation. The inhabitants of the cities, in particular, complain of the weight of taxes; which, as they are far from being so rich, they are much less able to pay than the people of England. Commerce has also visibly declined; and though the inland trade of so wide an empire must of course be considerable, yet the loss of St. Domingo will continue to balance many advantages.

' But the grand staple of France, agriculture, has certainly been benefited by the revolution. A sensible writer has observed that, "farmers have in general been the chief gainers by the revolution; from a greater



facility in bequeathing by will; from the abolition of feudal restraints: of *mainsmortes*; by the undisturbed possession and free alienation of all landed property; and lastly, by the division of land into smaller estates. Hence also the change in respect to money; formerly it flowed through the country to the cities; now it remains in free circulation in the country. This is attended with two very happy consequences. More land is actually cultivated than before, and in a better manner; and the stock of cattle is much more considerable.' pp. 475—477.

Mr. Pinkerton's speculations on the relative situation of France and England, are not deficient in sagacity, but they have lost their interest. The question between them is no longer of policy, but of existence; and if our readers want any additional motive to tremble at the consequences of invasion, they need only examine the picture of French morals, as it is here portrayed by an admiring witness.

We cannot join with Mr. P. in absolving our country and its colonies of guilt. For we can never bring ourselves to conceive that the murderous sacrifice of so many thousands of negroes to our commerce and wealth, is a mere peccadillo. Blest as we are with the light of mental cultivation, and still more with the diffusion of evangelical truth, the continuance of such a national crime deserves the severest of national punishments.

The epicures will find Mr. P.'s chapter on French dinners, cookery, and wines, a *bonne bouche*: though most of them will think that his animated relish for French hospitality has too much prevailed over his patriotic prepossessions.

The law of divorce now stands thus:

"The husband may demand a divorce on account of the adultery of his wife.

"The wife may demand a divorce on account of the adultery of her husband, if he keep his concubine in the mutual habitation.

"Either may demand a divorce on account of excessive abuse, bad usage, or great injuries.

"The condemnation of one to an infamous punishment, shall afford the other a plea of divorce.

"The mutual and persevering consent of the husband and wife, expressed in the manner prescribed by the law, and under the conditions and trials therein determined, shall sufficiently prove that their life is insupportable, and shall be regarded as a peremptory cause of divorce." pp. 224. 225.

The reception of the Pope at Paris must have been very mortifying. When the wicked Parisians carried their *folatrerie* to such a length, that the Pope's mule was the chief sport at the imperial coronation, and was called for as the best farce at the theatre, and when his holiness durst not venture to give

the public blessing, the hierarchy must have been convinced, that the age of crosiers and mitres had not returned with that of sceptres and crowns.

But on the subject of religion, the information which Mr. P. affords is very scanty. This we the less regret, because the hints which he has occasionally dropped, discover at once a lamentable ignorance of its nature, and insensibility to its worth. While he asserts that it would be ridiculous to enforce on volatile Frenchmen the religious observance of the Sabbath, he seems either not to reflect, or not to know, that genuine Christianity is a citizen of the world, able to live and flourish wherever man is found, in all circumstances, and in all climates. From Mr. Pinkerton's views of morality, no one would expect him to be friendly to religion: for he supposes that the theatres of Paris being open on Sundays, greatly diminishes the number of crimes, and that the oaths and impiety of our seamen are essential to our naval victories. Equally censurable are his reflections on the religion of Holland. Would not an impartial eye have seen, that Calvinism has no more influence at Rotterdam or the Hague, than Popery at Paris; that the one in reality worships pleasure, and the other deifies wealth. Some atonement Mr. P. endeavours to make for his lax morality, by a sermon against Drunkenness. "The inventor of toasts," says he, "may justly claim a niche by the side of any hero who ever deluged the world with slaughter; and if the pestilence had been a human invention, he might certainly be stationed by the side of its great founder."

Mr. P. has, we acknowledge, given us information concerning Paris, which is various, pleasing, useful, and frequently superior to that which ordinary travellers could impart. Had he employed time and self-denial to compress into one volume the recollections truly Parisian, excluding all indelicate stories and allusions, he might have deserved considerable praise. The general propriety of his language is sometimes interrupted by Gallicisms, which a traveller ceases to perceive when he begins to contract. He is also guilty of coining and uttering many words of such inferior quality, that we hope they will never obtain circulation. The paragraphs which he intended to be witty and poignant, are often dull and affected; but then some of his serious phrases are laughable enough to atone for this defect. His absurd and unmannerly abuse of the Celts has been admitted even into the present work; a proof that, among his various acquisitions at Paris, he has not learnt civility. We hope indeed that his time, as a man of letters, was better employed in that city, than we have any reason to suspect from the contents of the present publication.

Art. VI. *A New Theory and Prospectus of the Persian Verbs, with their Hindoostanee Synonimes, in Persian and English.* By John Gilchrist. 4to. Calcutta. 1801. Price 12s. Black and Co. London. 1806.

BY the Persian and English in this work, our readers are to understand a work in Persian on the above subject, comprised in 32 pages and a Table, neatly printed in the Nastaaleek character; and the same in a free English translation, 34 pages, beside the Table; both parts much more accurately and decently printed than most we have seen from the Hindoostanee press at Calcutta.

Mr. Gilchrist sets out with asserting (Advertisement, p. xi.) that though much has been done, yet still a great deal is wanting to complete a proper grammar of the Persian tongue. "When," says he, "a scholar can be found, who can blend the minuteness of *Otho* with the elegance of *Jones*, and is capable of uniting to both the copiousness of *Gladwin*, on systematic principles, we may then hope to see a philological production worthy of this charming language." In order to effect this desirable object, he thinks the two following things are indispensably necessary. 1st. "To think boldly for ourselves, while we take every advantage of modern discoveries, without being chained to the scholastic trammels of the Oriental grammarians, and their servile imitators the *Muoluxees* and *Moonshees* of India."—2dly. "While we do every justice to our predecessors in this walk of literature, we must carefully avoid blindly following their footsteps, or being deterred from our duty by the mere whistling of a great name. *Tinnit quod inane est.*" ib.

These two directions, which are nearly the same in substance, are worthy the attention of writers in general; and it must be allowed that Mr. G. has fully exemplified them in the work before us. It is well known that the native Persian grammarians, in general, make *thirteen classes* of verbs. In this Sir W. Jones has closely followed them; see his Grammar, p. 61—70, where he exhibits the thirteen classes under the title of *Irregulars*. Mr. Gladwin, who in most cases is too closely attached to the native Arabico-Persian grammarians, has in this respect departed a little from the common track, and reduced these classes to *eleven*. Mr. Gilchrist has completely *broken the trammels*, and, taking an immense stride, has reduced the whole thirteen to *two*!

Through all his diffuse reasoning on the subject of his system, it is impossible for us to follow him without taking up more room than can properly be allotted to a work like the present; we must therefore refer the reader to the book itself, after giving a few extracts illustrative of the writer's theory.



On the Persian infinitive, and the formation of the different persons and tenses from it, Mr. G. thus explains himself.

‘ It is evident enough, that the particles *dun* and *tun*, are vulgarly but erroneously called the infinitive signs ; whereas it is most probable that *un*, as in the old Hinduwee (and *na*, in the modern speech) occurs in the same manner also in the Persian tongue. It may be termed a declinable verbal termination, or the original constituent portion of all the verbs, because, by a very easy transition, all the parts of the substantive verb, (better known by the natives of India as the pronominal declinable signs) may thus spring from *un*. Let us commence with the first person singular *um*, and then go through the whole regularly, as far as the third person plural *und*, seeing they are all in a similar manner affixed to every tense of the Persian verb, in the whole of their various combinations, agreeably to the *Eerancee* pronunciation ; so *um*, *ee*, *ud*, *cem*, *eed*, *und*. These, by a hypothetical declension or process, will be clear enough to the reader who shall consider them in this manner. Taking it for granted that the short *ā* or *u*, is either a declinable imperative, a contracted infinitive, a perfect or pluperfect participle, from it let us form the primordial infinitive, or *un*, the root of all the rest, as stated above through the several persons. It can moreover be carried, by the trivial change of *ud-u*, *und-u*, and the coalition of *u-u*, to the active present and passive participles in *eedu*, *indu*, *a*, or *an* ; and from the very same *u* and *un*, perhaps by an ancient mode of declension, the verbal nouns in *ush* or *ish*, *u*, *ee*, (or by some irregular process from *awoordun* and *kurdun*, &c.) *ar*, *ak*, *gee*, were originally constructed. To the present day, these are all apparent in the composition of Persian verbs, as *poors-ish nal-u poors-ee*, &c. If the first and other personal signs have not emanated by a particular change and inflection from the radical imperative *u*, or declinable particle of infinity *un*, whence can they be derived ? In the beginning, perhaps, to express merely mental or ideal existence, abstracted from every thing else, the immaterial or simplest of all infinitives, viz. *un*, may have been applied, to denote mere *entity* ; for in several languages, this abstract sign of the verb in its infinite state, is still found to be *un*, somewhat modified by particular vowels. It is a curious fact also, that, according to the Hindoos, this same *un* is denominated the ovum or matrix of all things ; and we ourselves have the important monosyllables *ens* and *mens* probably from the same source. In appropriating the idea of existence, from its former absolute state, to the speaker and others, the *u-n* naturally enough becomes *u-m*, &c. : in some of which, however, the *u* is completely absorbed in its paramount vowel, as in *u-ee*, *u-d* or *u-t*, *u-cem*, *u-eed*, *und*. When mental and corporeal existence were palpably combined, another infinitive, to wit, the material, may have become requisite ; and we may reasonably presume that *st-un*, *ust-un*, or *ist-un*, *ist-um*, *ist-ee*, *ist-ud*, were introduced accordingly. We all know, that in several languages the letters *st*, or, as a Persian must write them, *ust*, *ist*, denote stability, station, &c. ; nay, we cannot be ignorant that this very *stun*, *istun*, in question, is the final syllable of several verbs yet extant. The man who understands the Persian language, and can analyse the verbs *dan-istun*, *girce-stun*, *zee-stun*, &c. will clearly perceive, that these are irrefragable

proofs of the present supposition being so far well founded ; nor is it a very incongruous conjecture, that, from this dormant material infinitive *istun*, *istadun*, may proceed, having, like many others, survived the aorist infinitives whence they sprung. It is plain that the former verb, when conjugated as illustrated above, will regularly assume *ud* in the third person singular ; thus *stud*, *istud*. To this, by affixing the infinitive sign *un*, we procure *istudun*, which, by a trifling deviation, becomes *istadun*. We moreover may learn from the foregoing premises, that in the perfect, the *d*, *t*, as pronominal signs, are dropt to avoid the harshness of two such letters coming finally in contact with each other, because we cannot well trace *ust* to any thing else than a euphonous contraction of *stud*, *istut*, or *istud*. When to abstract and corporeal existence, life is superadded by prefixing the *breathing* or letter *hu* to the former infinitive, this naturally enough indicates the idea of *animation*, and it is not impossible but *h-ustun*, *h-ustum*, *h-ustee* &c. were formed in that way. In several languages the *hu* is the chief component part in the name of God, the fountain of life, as also for life itself ; for instance, *Hoo*, *Ullah*, *Hur*, *Hu-ee*, *Hce*, &c. It, as well as the essential simple and compound vowels, *ee*, *y*, *o*, *yoo*, is moreover to be met with as the constituent part of the pronouns in various tongues ; and *ho-na*, *hu-na*, to be, exist, live, may be traced to the same *inspired* source. To prove and confirm much of the foregoing remarks, suppose we were to affix to *ud* or *ut* formerly described, the particle *un*, for the formation of the secondary or perfect infinitive, we *would* [should] by a regular progression, procure *udun*, *utun*, whence, by a slight deviation, *eedun* and *adun*, and by ellipsis, *dun*, *tun*.

By affixing *eedun*, &c. to the imperative, the Persian infinitives are formed like *ruseedun* and others. It is true, a number of infinitives with their derivatives deviate a little from this rule ; but by the blessing of Providence we shall soon endeavour to account satisfactorily for them also, through the means of customary changes in the letters, provided the scholastic prejudices of former authors be removed, as this is one of the greatest obstacles to the literary improvement of every reader. It cannot be concealed that the short *ä*, or as I mark it *u*, has been considered the essence, origin, or source and perfection of existence and motion, both mental and corporeal ; it will not therefore be deemed unreasonable to suppose, that by subjoining it to the perfect tense, a past participle is formed. When *u* acquires the stability of a letter, it insensibly connects itself to *n*, whence perhaps the infinite *un*, now under discussion. Among the Hindoos, this very letter is treated as the basis of the whole creation, and in conjunction with the nasal *m*, instead of the *n* here, forms the famous mystic syllable *om*, one of the most sacred and important words in their mythology. To me, indeed, this nasal sound seems the connecting subtle link which unites the whole chain of vowels and consonants together. When a vowel is prolonged by repeated enunciation, it generally produces insensibly, without any motion of the tongue, the nasal *ñ*, as *an*, *an*, *an*, which, treated differently, becomes *an*, *un*, or *na*, *nu*. The word formed by the Hindoos during their devotions, appears to have some metaphysical allusion to this indivisible concatenation of sounds.

Whoever accurately adverts to the nature of the nasal or semivowel  $\bar{u}$  will find, that this alone requires little or no aid from any other, except the very short *u*, which of itself as naturally falls into the nasal  $un$ ,  $un$ ,  $un$ , as the nasal requires it." pp. 1—5.

Next follows a diagram, composed of three concentric circles, in the common centre of which is placed what Mr. G. calls the primordial infinitive, or root of all the rest, viz. (*u*-) and which stands in reference to the different persons singular and plural of his two classes of verbs; but for this also we must refer to the work itself, as without the diagram any explanation would be unintelligible.

Notwithstanding what Mr. G. has advanced before on the primordial infinitive or root, he is inclined to believe that the *imperative* is the *radix* of verbs in all languages; and the reason for this he conceives to be the following:

"Before visible matter existed, had not the Universal Spirit willed imperatively, neither body nor individual mind, nor the discrimination of times, had been known. The man who shall profoundly ponder on the words *koon* and *u*, which, according to the Arabic and Hinduwée systems, proceeded from the *primum mobile*, or cause of causes, at the creation of the world, will clearly perceive the force and tendency of the reasoning adopted here. As  $\bar{u}$  is the root of both (آمدن *to come*, *Pers.*) *amudun*, and (آنا *ana*, the same in Hindoo-tanee) it is possible enough that *u* is the imperative and origin of *un*.—Among the very confined colloquial efforts of animals, the imperative must be a mode of the highest importance, and as such is perfectly well understood by creatures who probably are incapable of discriminating other verbal tenses or forms. The necessity for, and preeminence of the imperative, at the very dawn of reason and speech among created beings, is to my mind as evident as the sun, and may be every day put to the test of experience, by observing the various actions of chickens in obedience to their mother's commands. For my own part, I have no doubt in believing, that the hen can call, in her way, *hide*, *come*, *eat*, *silence*, with as much effect as we do, because the brood vary their motions accordingly. I suspect, however, that she could hardly communicate to another fowl, that her chickens lay, or would lie, concealed beneath a bush at the kite's approach, whatever they might be successfully ordered to do on the spur of the occasion." pp. 12. 13.

The merit of ingenuity cannot be denied to this reasoning; but we dare not attempt to predict that it will have that



weight with our readers to which the author thinks it entitled. Indeed Mr. G. is so well assured of the truth of his own principles, and the certainty of his discoveries, that he treats all who differ from him, as *wiseacres*, *coxcombs*, &c.; but if "men eminent in other sciences should affect to laugh at and despise observations of this nature and tendency," he considers it a proof of that "partial ignorance which frequently begets general folly," and thinks "it would be unreasonable to deny the privilege of playing the fool to the wise occasionally." p. 13.

What provocations the author may have received from the Indian Literati we know not, except the single instance which he mentions in his Introduction, p. 1. of "a gentleman of considerable abilities, who possesses much knowledge of the Persian tongue, to whom he submitted his plan," printed at first on one large sheet; who gave as his opinion, 1st. "That it was almost unintelligible. 2dly. That he supposed some ignorant Moonshee must have stolen the little that was right from the *Ferhungi Jehangeeree*, and had palmed it on him without examination, as a new theory of his own." We heartily wish there were no ground for the first part of this severe criticism; but we must confess, that still this *Theory* and *Prospectus* appear to us to be encumbered with disadvantages, in consequence of wanting a due specification of plan and parts, and that *lucidus ordo*, which is of prime importance in all good writing; particularly when the subject itself is novel, and confessedly abstruse.

The Canons which Mr. G. gives for his two classes of Persian Verbs, are sufficiently perspicuous, and deserve attention.

1. *Canon for Class first.*) By simply rejecting the finite portion of the various Persian verbs, viz. *دن dun*, *تن tun*, *ادن adun*, *یدن eedun*, *ستن stun*, and *مدن mdun*, the imperative is generally found; but when the last letter of the part left by this process is *و oo*, *خ kh*, *ف f*, these are, in the order inserted, converted into *ا a*, *ز z*, (after vowels) *ب b*, after consonants *و o*, as *ازمoo azmoo*, *ازما azma*; *اموخ amokh*, *اموز amoz*; *یاف yaf*, *یاب yab*; *رُف ruf*, *رُو ruo*; *گوof*, *گو go*, &c. After dropping *تن tun*, if *ش sh* close the remainder, it is converted to *ر r*; but should *یدن eedun* be the portion dropped, the *ش sh*, undergoes no change whatever, thus *داشتن dash-tun*, *dar*; *کاشتن kash-tun*, *kar*; *خهوشیدن khumosh - eedun*, *خهوش*

khumosh; خراشیدن khurash-eedun, خراش khurash, &c. There is occasionally a very small change in the long and short vowels of the imperative, or a slight addition takes place, whence پختن pookh-tun, پز puz; مردن moor-dun, میر meer; رستن roo-stun, رو ro; دادن d-adun, ده duh; زدن zu-dun زن zun خواستن khwa-stun, خوله khwah. By affixing یدن ee-dun to every imperative now in use, the old or regular infinitive as well as the present cansals may almost always be found," p. 20.

This canon is exemplified by a long list of Persian and Hinduwee infinitives, with their explanation in English.

II. *Canon for second Class.*) "The whole of the verbs which do not come under class first, belong of course to the second here as *Irregulars* in their imperative, and its derivatives. Some verbs drop *du* from the infinitive to form the imperative, and in one instance, the initial *د* *d* of the infinitive, perhaps to prevent all confusion with *dun*, is changed to *b* in the imperative. In this last *س* *s*, is occasionally permuted to *ن* *n*, or *ند* *nd*; *خ* *kh* to *س* *s*, or *ش* *sh*, and *ر* *r* to *ن* *n*, with a slight vocal change in کردن *kur-dun*, کن *koon*, as will appear by the sequel."

Then follows a list of verbs alphabetically arranged, for the illustration of this canon, as افریدن *afreedun* افرین *afreen*, to create افراشتن *ufraštun* افراش *ufrash*, to raise. بافتن *baf-lun* باف *baf*, to weave, &c.

The work is concluded with "a TABLE of the COGNATE or CORRESPONDING TENSES of *Persian Verbs*, in their *auxiliary*, *active*, *passive*, and *casual* STATES, with their DERIVATIVES. Like the rest of the volume, this is in Persian and English, and exhibits, at one view, the dependance of one part of the verb upon another.

Notwithstanding the author has too frequently manifested a querulous disposition when speaking of the works and conduct of others, who probably have not treated his extensive and well-meant philological researches with that degree of candour and respect to which they are certainly entitled, we think that the Persian student cannot consult this piece without profit, for, the mere Theory aside, the work contains

several judicious observations which prove that the author has studied his subject with no common assiduity and attention. Our respect for his character as a man of much learning and industry, induces us to overlook some gross literary faults, which many would severely satirize.

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Art. VII. *Lectures on Natural Philosophy: the Result of many Years practical Experience of the Facts elucidated.* With an Appendix; containing a great Number and Variety of Astronomical and Geographical Problems; also some useful Tables, and a comprehensive Vocabulary. By Margaret Bryan. Dedicated by permission, to H. R. H. the Princess Charlotte of Wales. Quarto, pp. 422. Price 2l. 12s. 6d. Kearsley. 1806.

TO expose this handsome volume to the unabated rigour of scientific criticism, would be neither polite nor just. It is the work of a very respectable lady, avowedly designed for young people of her own sex, and presented to the public with modest and humble claims. Were it published under other circumstances, or did it advance pretensions to distinction as a work of accurate physics, our feelings would be different, and our censures might be severe. That its statements are, in some instances, superficial or erroneous, that its theories are frequently unphilosophical, that its reasonings are often inconclusive, and that its style, when it intends to be elegant, too readily slides into the glaring and turgid, would, in another case, be subjects of necessary reprehension. We should be less disposed to a lenient construction of these failings, even in Mrs. Bryan, were there not, in her performance, a preponderance of commendable execution and useful tendency. Her manner in composition, except in the occasional instances before alluded to, is neat and perspicuous. If her experiments indicate no character of invention or originality, they possess the merit of being perspicuously and fully described. But the most honourable distinction of this fair philosopher, lies in her constant reference of natural truths to the purposes of moral and religious improvement. Mrs. B.'s Lectures present a laudable contrast to that studied impiety of neglect or of latent atheism, which is the execrable opprobrium of too many scientific treatises, in modern times. She never shrinks from the acknowledgement of a Deity, his universal agency, and his particular Providence. Nor does she omit to profess some regard to Him who is the way, the truth, and the life, or to state as the object of devout desire, the sacred influences of the Almighty Spirit. Most sincerely we wish that these professions may be more than *nomine tenus*. The occurrence of such recognitions would have been more gratifying, and their



probable effect far more beneficial, had they been accompanied by more decided indications of evangelical knowledge. We are glad to perceive Mrs. B.'s frequent avowals of regard to the Scriptures of truth. But surely, if she were seriously attentive to their doctrines and their spirit, she would not adopt the fallacious and fatal jargon of complimenting her pupils, in the manner that she adopts, on their "inherent excellence;" nor would she have indulged the ebullient self-complacency of her heart, in saying, writing, and publishing these lowly and modest words: "I never feel my importance *in the scale of human beings* so much as when engaged in those researches." pp. 159, 161.

This work consists of thirteen Lectures, beside the introductory and concluding Addresses, and the Appendix. The order of subjects in the Lectures is the following: Advantages of Philosophical Knowledge;—Properties of Matter;—Mechanics;—Pneumatics and Acoustics;—Hydrostatics and Hydraulics;—Magnetism;—Electricity;—Optics;—Astronomy. The Appendix comprizes several plain and useful Tables—a list of all the Constellations, with a particular enumeration of the most conspicuous fixed stars, for the latitude of London, the general principles of the globes, and the Armillary sphere—a large collection of Astronomical and Geographical Questions and Exercises—and a Dictionary of Scientific Terms.

As a specimen of Mrs. B.'s manner, characteristic both of her excellencies and of her defects, we extract the following passage from the Twelfth Lecture.

'We are now far advanced in the consideration of light and the science of Optics; having, by ocular demonstration of certain results, inferred with certainty many important facts: such as, that the particles of light are inconceivably small, and move in a rectilinear direction with astonishing velocity;—that a ray of light, radiating from a centre, diverges in its progress;—that the density of light at certain distances depends on its density at the radiating point, and its distance from it, and this difference being also in proportion to the squares of its distance from the luminous point;—that the angle made by a ray of light in its reflection, is always equal to its angle of incidence; and hence, when the angle of incidence is found, the angle of reflection is likewise ascertained;—that concave mirrors collect parallel rays, and cause them to meet in a focus by reflection; and that the focus of a concave mirror is at the same distance from its surface as the focus of a convex lens;—that the heat and light of a luminous body reflected from a concave surface, are as much increased at that focal point, as that point exceeds [is exceeded by] the surface of the lens; the same *as* happens in regard to the surface and focus of a convex lens by refraction, which causes the rays of light at the focus of very large concave mirrors and convex lenses, by being greatly accumulated at their

foci, to burn almost all bodies subjected to their influence. We have also contemplated the curious organization of the eye, so far as its optical effects are known; and discovered that the construction of optical instruments depends on the known properties and capacities of the coats and humours of this useful and ornamental organ of the animal creation.

‘ But the sublimest evidences and most beautiful effects of the particles of light yet remain to be considered; namely, the different sizes of those particles, with their various impressions on the organs of sight, and their individual characteristics of colour.

‘ For all those effects, under Providence, we are indebted to the bright luminary of day, which thus adorns and paints the face of nature with different graces, according to the capacity of substances to imbibe or reflect its beautiful emanations. The sublime Newton has furnished us with the clearest evidences of those effects; having shewn, by unequivocal experiments, that the rays of light consist of particles differing in colour, though, by a due mixture and perfect combination, they exhibit a pure, white light.—

‘ How charming are the evidences of Deity we have just been contemplating! How unequivocal the effective energies of light! The variety, multiplicity, and beauty displayed in this subject, produce such a quick succession of pleasurable sensations, that it is impossible to give either individually the preference. But the great cause of the effects perceived, rising supremely conspicuous above them all, claims and receives our first attention—our most exalted and concentrated admiration, love, and gratitude!’

From this extract, our reader may form a very just conception of Mrs. B.'s general perspicuity, but occasional inaccuracies and inflation of style; and of her talents for delivering philosophical truths, together with her incongruous admixture of palpable mistake and dubious hypothesis. In accordance with this character, we are seriously informed that it is *not known* why the *zero* of Fahrenheit is placed 32 degrees below the freezing point of water; that, without the aid of the steam-engine, “ we could *never* have enjoyed the advantages of coal for fuel *in our time*, as our fore-fathers had dug the pits as far as they could go;” that the magnetic iron ore contains iron “in so scanty a proportion as not to pay the expence of fusion;” &c. So a tower is called an *obelisk*; *subtle*, a quality of mind, is put for *subtile*, a property of certain forms of matter;\* the *vis inertiae* is turned into *vis inertia*; and the term *Meteorologists*, is substituted for *Metalurgists*. A deficiency of information is obvious, with respect to many important discoveries and improvements made in the

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\* Those two adjectives, though distinct from each other in signification, in orthography, and in pronunciation, are frequently confounded by other writers and speakers.

state of philosophical knowledge, during the last fifteen years: such as the knowledge of elementary bodies, the identity affirmed by Mrs. B. of light and caloric, the transmission of heat by fluids, the theory of combustion, the doctrine of colours, and the Voltaic pile and trough. As the author has ventured to speculate on the subjects of attraction and repulsion, it would have been of advantage had she studied the important doctrines of Boscovich.

In the well-meant moral reflection of our respectable Instructor, she repeatedly employs the method of *allegorizing*. The following curious deduction from the laws of Hydrostatics may serve as an example.

‘As our spirit, our understanding, rises specifically above the gross materials of our corporeal frame, so let our actions bespeak that specific virtue, and raise us in the estimation of the world, the affection of our friends, and, above all, by the specific power of a good conscience, elevate us above the fatal effects of human occurrences, and direct our flight to a still more exalted station in the regions of bliss.’ p. 128.

We have real pleasure, however, in attending to the ethical maxims and admonitions with which Mrs. B. judiciously and affectionately closes her course of lectures. A small part of them we shall present to our readers.

‘— As children, be obedient to the dictates of your parents; grateful for all their exertions for your benefit and happiness, and affectionately attentive to all their wants and desires. As friends, be faithful and reasonable; not selfishly wishing to lessen the extended and general influences of friendship, by depriving others of the attentions of your friend, who are entitled, either by consanguinity or a correspondent regard, to a share of the affections so necessary perhaps to their happiness, as well as to your own. As sisters, be affectionate; and endeavour by every good office to exhibit that generous interest, which regards the welfare, respectability, and happiness of those to whom you are so nearly allied. When wives, consider the solemn oath pledged before God, and strictly obey its mandates. Let cheerful acquiescence evince your affection towards your husband. Be the softener of his cares, the sympathizer in all his anxieties; and should unforeseen misfortunes overtake him, then will be the time to shew him the strength of your understanding, the purity of your mind, and the nature of your affection. Excite his fortitude by your example, lessen his anxiety by your vigorous resistance of calamity, and diminish the pressure of misfortune by your active exertions. This will be the season for more particularly displaying the moral graces of justice, prudence, temperance, and fortitude. As mothers, remember you once were young. Let your experience and mature judgment direct and admonish your children; but let your admonitions, restraints, and directions be softened by maternal affection. If the case require corrosives, *though* [for] these may be salutary in some cases, use them like a skilful surgeon, firmly, not timid-



ly; and do not fail to prepare the healing balm—let the affection which dictates the measure render it supportable: this will soften the necessary infliction of the sharpest reproof, and doubtless effect a cure; whereas the wounded feeling, when left to the impression of correction only, may become callous and incurable. Let not a mistaken fondness, and desire to make your children happy, induce you to allow them indulgences, which are pernicious, either in their nature or consequences: for remember—children are not bestowed for the indulgence of affection only, but demand your most vigilant care of their health, morals, and religious principles.

‘ In society, be unassuming, obliging; charitable; let your benevolence be as conspicuous in judging of conduct, as in bestowing the gifts of abundance. Cultivate a cheerful disposition, and impart its emanations; but let your gaiety be tempered by sedate thought and reflection. Be not anxious about the domestic affairs of others: curiosity is trifling and impertinent, unless excited by the laudable motive of contributing, by our counsel or assistance, to the comfort and happiness of our fellow creatures. Avoid gossiping, or talking of other people’s affairs; for this practice bespeaks a weak and vacant mind, and derogates from the modesty, delicacy, and refinement of the female character.

‘ Let humility, urbanity, and magnanimity adorn your exterior. Suffer not the little infelicities of domestic arrangement to enfeeble your mind—be great in thought, word, and deed. In mixed society, avoid that littleness of mind that attends more to external circumstances than to interior worth. Let your duty to God and man, in every connection of your life, and a due cultivation of your reason, pre-occupy your thoughts; and divert them from the fallacious allurements and inconsistencies of folly, and the irrational preponderance of prejudice and fashion. Avoid the vicious, however exalted by rank, or aggrandized by wealth; and respect and distinguish virtue wherever it may appear. Always prefer the society of well-informed and religious persons; and, though I disapprove of particular respect being paid to rank or condition, when unaccompanied by virtuous conduct, yet, when those elevated by birth and fortune are also distinguished by merit and religious graces, the laws of society demand that they should receive respect and deference.

‘ I cannot conclude this address better than by adverting to those connections in life, which, being dependent on yourselves, require much consideration, and which I think it my duty to impress on your minds—the indispensable qualifications of both a friend and a husband—*religious principles and practice*: never make your choice of either of these, till you have discovered that they not only profess to be religious, but are truly so, in thought, word, and deed.

‘ When the lips that delivered these maxims are mouldering in the dust, may their respective impressions remain on your hearts! And should the tear of regret flow on your cheeks, let this reflection be your consolation—that the spirit that dictated them, disrobed of its mortal habiliments, may, through the merits and intercession of a Saviour and Redeemer, be enjoying that exalted felicity which is perfect in its nature—perpetual in its duration!’ pp. 290—293.

With this all-momentous wish, we unfeignedly unite our fervent prayer, that the Authoress, her children, and her charge, may, without an individual exception, be "partakers of that like precious faith" which will conduct them to "the salvation which is in Christ Jesus, with eternal glory!" To them, and to all who like them possess polished minds and habits of rational reflection, we warmly recommend the diligent perusal of a recent and most estimable publication, *The Temple of Truth* \*. Mrs. Bryan will there find her plan of dignified knowledge completed, in a correct analysis and an interesting display of "The best System of Reason, Philosophy, Virtue, and Morals."

We have only to add, that the work which we are closing is very elegantly printed, and illustrated with thirty six plates, many of which are from Mrs. B.'s own drawings, and all of them both designed and engraved with distinguished taste and beauty. In addition to these, is a fine portrait of the Authoress.

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Art. VIII. *Sermons translated from the original French of the late Rev. James Saurin, Pastor of the French Church at the Hague, Vol. VII. on Important Subjects.* By Joseph Sutcliffe, (Halifax) 8vo. pp. 270. Price 6s. Lackington, Williams, &c. 1806.

THE sermons of the pious and eloquent Saurin, have united men of very dissimilar tastes and opinions in one common sentiment of admiration. He hurries forward to the noblest object of human endeavour, with such vehemence and dignity of motion, that few readers are able to detect, and fewer willing to censure, his deviations and obliquities. He is protected from reproof, not by his blameless accuracy, but by his transcendent excellence; and defies all opposition in his sacred warfare, not by the security of impenetrable armour, but by the energy of irresistible arms. Six volumes of his sermons have been long before the English public, and have gained and supported a reputation, which few can pretend to have exceeded. By the addition of a seventh Mr. S. has conferred a considerable obligation on numerous readers, and we are free to acknowledge that in placing himself by the side of Robinson and Hunter, he has assumed no rank, as a translator, which he cannot honourably maintain. His predecessors had selected what they deemed the most excellent of Saurin's discourses, and it might have been presumed that

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\* *Vide Ecl. Rev. Vol. II. p. 1014.*

every additional volume would appear under increasing disadvantage. But in the three discourses on the Delay of Conversion, not to mention others in this volume, there is a species of merit, which was not particularly attractive to the other translators; whose concurrence in rejecting them repeatedly, as they occupy the first place in the original, was a very clear and unambiguous mark of disapprobation. Mr. Sutcliffe has hinted very modestly at this circumstance; and whether it be disreputable to the sermons or to the translators, our readers in general will find little difficulty in deciding. For it certainly could not have arisen from any defect which they betray in argument, in eloquence, or in interest; and surely it is a very pardonable blemish that they force upon the attention of a sinner the extent of his guilt, and the imminence of his danger, with a fearless and distressing impetuosity. In this respect, Mr. S. proceeds to remark, that,

‘The general character of English sermons, is by far too mild and calm. On reading the late Dr. Enfield’s English Preacher, and finding on this gentleman’s tablet of honour, names which constitute the glory of our national Church, I seem unwilling to believe my senses, and ready to deny, that Tillotson, Atterbury, Butler, Chandler, Coneybeare, Seed, Sherlock, Waterland, and others, could have been so relaxed and unguarded, as to have preached so many Sermons equally acceptable to the orthodox and the Socinian reader. Those mild and affable recommendations of virtue and religion: those gentle dissuasives from immorality and vice, have been found, for a whole century, unproductive of effect. Hence, all judicious men must admit the propriety of meeting the awful vices of the present age with remedies more efficient and strong.’ p. iii.

We should suppose that few will differ from our worthy author, who ever regarded sin as truly sinful, or its punishment as formidable and certain. The whole of his preface deserves attention; he is not blind to Saurin’s faults, and though in our opinion he treats them far too leniently, he has said as much as ever a translator dares to avow, or even submit to confess.

The sermons in this volume are twelve in number; the subjects of which are, the Delay of Conversion, Perseverance, the Example of the Saints, St. Paul’s Discourse before Felix and Drusilla, the Covenant of God with the Israelites, the Seal of the Covenants, the Family of Jesus Christ, St. Peter’s Denial of his Master, the Nature of the unpardonable sin.

Our extracts from these interesting discourses, must be brief: we observe, therefore, as the general character of the whole, that while they display the talents of the orator in a manner



little inferior to any of his sermons hitherto translated, they are superior to most of them in exhibiting the earnestness, the solemnity, and the faithfulness of a conscientious ambassador of Jesus Christ.

If any one who reads these pages, has reason to appropriate the censures of Saurin, and to look back with terror on the dying man, whom he has deluded with anti-christian hopes in the unlimited mercy of God or in the efficacy of the sacrament, a delusion which would excite derision, if it did not inspire horror—the following paragraphs may not be unseasonable. The preacher is referring to an inveterate sinner, from whom the hour of death, and the fear of ruin, have extorted a semblance of contrition.

‘Woe, woe to those ministers, who, by a cruel lenity, precipitate souls into hell, under the delusion of opening to them the gates of paradise. Woe to that minister, who shall be so prodigal of the favours of God. Instead of speaking peace to such a man, *I would cry aloud; I would lift up my voice like a trumpet; I would shout.* Isa. lviii. 1. *I would thunder; I would shoot against him the arrows of the Almighty, and make the poison drink up his spirits.* Job vi. 4. Happy, if I might irradiate passions so prejudiced; if I might save by fear; if I might pluck from the burning, a soul so hardened in sin.

‘But if, as it commonly occurs, this dying man shall but devote to his conversion an exhausted body, and the last sighs of expiring life; woe, woe again, to that minister of the Gospel, who, by a relaxed policy, shall, so to speak, canonize this man, as though he had died the death of the righteous! Let no one ask, What would you do? Would you trouble the ashes of the dead? Would you drive a family to despair? Would you affix a brand of infamy on a house?—What would I do? I would maintain the interests of my Master; I would act becoming a minister of Jesus Christ; I would prevent your taking an antichristian death for a happy death; I would profit by the loss I have now described; and hold up this prey of the devil as a terror to the spectators, to the family, and to the whole church.

‘Would you know, my dear brethren, which is the way to prevent such great calamities? Which is really the time to implore forgiveness, to derive the Holy Spirit into your heart? It is this moment, it is now. *Seek ye the Lord while he may be found.* Yes, he may be found to-day; he may be found in this assembly; he may be found under the word we are now speaking; he may be found under the exhortations we give in his name: he may be found in the remorse, the anguish, the emotions, excited in your hearts, and which say, on his behalf, *seek ye my face.* He may be found in your closets, where he offers to converse with you in the most tender and familiar manner: he may be found among the poor, among the sick, among those dying carcasses, among those living images of death, and the tomb, which solicit your compassion; and which open to you the way of charity that leads to God, who is charity itself. He may be found to-day, but, perhaps, to-morrow, he will be found no more.

Perhaps, to-morrow, you may seek in vain; perhaps, to-morrow, your measure may be full; perhaps, to-morrow, grace may be for ever withdrawn; perhaps, to-morrow, the sentence which decides your destiny shall be pronounced!

'Ah! who can estimate a moment so precious! Ah! who can compare his situation with the unhappy victims, which the divine vengeance has immolated in hell, and for whom time is no longer! Who can, on withdrawing from this temple, and instead of so much vain conversation and criminal dissipation, who can forbear to prostrate himself at the footstool of the Divine Majesty; weeping for the past, reforming the present, and taking salutary precautions for the future. Who would not say with his heart, as well as his mouth, *Stay with me, Lord; I will not let thee go, until thou hast blessed me*, Gen. xxxii. 20. until thou hast vanquished my corruption, and given me the earnest of my salvation. The time of my visitation is almost expired; I see it, I know it, I feel it; my conversion requires a miracle; I ask this miracle of thee, and am resolved to obtain it of thy compassion.' pp. 58—60.

The discourse on Perseverance possesses many excellent and judicious observations. It would be well if all, who have preached and written on this topic, had discovered as much correctness of conception, and candour toward the sentiments of their opponents. We are sorry that many of its censured on the misrepresentation or perversion of the doctrine have not become antiquated by the lapse of time.

The following extract will not be deemed less interesting, because part of it alludes to the personal circumstances of Saurin, and the congregation at the Hague.

'My brethren, when a man preaches for popularity, instead of seeking the glory of Christ, he seeks his own; he selects subjects calculated to display his talents, and flatter his audience. Does he preach before a professed infidel, he will expatiate on morality; and be ashamed to pronounce the venerable words—*covenant—satisfaction*. Does he address an antinomian audience, who would be offended were he to enforce the practical duties of religion; he makes every thing proceed from election, reprobation, and the irresistibility of grace. Does he preach in the presence of a profligate court, he will enlarge on the liberty of the gospel, and the clemency of God. He has the art,—(a most detestable art, but too well understood in all ages of the church,)—he has the art of uniting his interests and his ministry. A political preacher endeavours to accommodate his preaching to his passions. Minister of Christ, and minister of his own interests, to express myself with this apostle, he *makes a gain of godliness*: on this principle had Felix expressed a desire to understand the gospel, and St. Paul had a favourable opportunity of paying his court in a delicate manner. The christian religion has a gracious aspect toward every class of men. He might have discussed some of those subjects which would have flattered the governor. He might have discoursed on the dignity of princes, and on the relation they have to the Supreme Being. He might have said, that the magistrate *beareth not the sword in vain*.

Rom. xiii. 4. That the Deity himself has said, *Ye are gods, and ye are all the children of the Most High*, Psalm lxxxii. 6. But all this adulation, all this finesse, were unknown to our apostle. He sought the passions of Felix in their source; he forced the sinner in his last retreat. He boldly attacked the governor with *the sword of the Spirit*, and with *the hammer of the word*. Before the object of his passion, and the subject of his crime; before Drusilla, he treated of *temperance*. When Felix sent for him to satiate his avarice, he talked of *righteousness*. While the governor was in his highest period of splendor, he discoursed of *a judgment to come*.

Preachers of the court, confessors to princes, pests of the public, who are the chief promoters of the present persecution, and the cause of our calamities! O that I could animate you by the example of St. Paul: and make you blush for your degeneracy and turpitude! My brethren, you know a prince;.... and would to God we knew him less! But let us respect the lustre of a diadem, let us venerate the Lord's anointed in the person of our enemy. Examine the discourses delivered in his presence; read the sermons pompously entitled, "*Sermons preached before the King*;" and see those other publications dedicated to—The perpetual conqueror; whose battles were so many victories—terrible in war—adorable in peace. You will there find nothing but flattery and applause. Whoever struck; in his presence, at ambition and luxury? Whoever ventured there to maintain the rights of the widow and the orphan? Who, on the contrary, has not magnified the greatest crimes into virtues; and, by a species of idolatry before unknown, made Jesus Christ himself subservient to the vanity of a mortal man?

Oh! but St. Paul would have preached in a different manner! Before Felix, before Drusilla, he would have said that, *fornicators shall not inherit the kingdom of God*, 1 Cor. vi. 9, 10. In the midst of an idolatrous people, he would have painted in the liveliest colours, innocence oppressed, the faith of edicts violated, the Rhine overflowing with blood, the Palatinate still smoking, and buried in its own ashes. I check myself; we again repeat it: let us respect the sacred grandeur of kings, and let us deplore their grandeur, which exposes them to the dangerous poison of adulation and flattery.' pp. 156—158.

Instead of transcribing more freely, we refer our readers to the work itself, and conclude with a remark which we have reason to think may be useful. Most of the imitators of Saurin have copied his blemishes while they were admiring his beauties; and this is a failing which almost invariably attends the practice of imitation, as the characteristic and attainable peculiarities of any author are commonly faults rather than excellences. A preacher who studies the manner of Saurin judiciously, will carefully avoid his rhetorical extravagances, his long dramatic apostrophes and narratives, his vague and sentimental reference to doctrines, his deficiency of detail on subjects connected with experimental religion; but on the other hand, he will emulate the ingenuity of his divisions, the personal and practical application of his subject, the acute



ness of his penetration into the secrets of the human heart, the impressive truth of his pictures, the sublimity of his sentiments, the tenderness, intrepidity, and animation of his address.

In qualification of our general praise of this translation, we should notice that several inelegant and unauthorized words have been admitted, such as *revigorated*, &c. ; and that there is occasionally a blamable omission of copulatives and relatives, for which an attention to the original is not always an excuse. Many typographical errors have escaped correction in the *errata* ; as p. 259. l. 37. for *allusion*, read *illusion* ; and p. 172. l. 28. for *resolution*, read *revolution*.

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Art. IX. *Essays on the Anatomy of Expression in Painting*. By Charles Bell. Royal 4to. pp. 196. With Plates and Vignettes. Price 2l. 2s. Longman and Co. 1806.

THE Arts of Design, when aiming at excellence, are almost surrounded with difficulties. Not that the manual execution they require is any wonderful attainment, though regarded with admiration by the uninitiated ; but, because there is a kind of indefinite and immeasurable extent in the objects of mental effort, which the mind with difficulty embraces, and there is still greater difficulty in communicating to the *spectator* even those ideas which the *artist* may distinctly possess. The selection and treatment of incident and accessories, the silent speech, the general narrative, the correctness of delineation, the energy and effect of the whole, are so many sources of embarrassment, trouble, and sometimes of distress, to the master who intends to produce a capital performance.

That which does not manifest an intellectual origin, will never effectively impress the intellect. In vain will a thousand beauties of proportion, of fitness, of delicacy, be observed : that which is only manual dexterity may please the eye, or gratify transient curiosity ; but there its efficacy terminates. Nevertheless, it is necessary that these excellences be apparent, since the eye is the organ by which the mind is affected. The union of these great principles of art is extremely rare : most artists content themselves with pleasing ; while others who have more deeply studied their profession, have been prone to neglect recommendations which they despised as ordinary and superficial.

To such difficult studies every assistance is acceptable ; and Mr. Bell has performed no trifling service to art, in directing his attention to investigations which he knew would be

useful, and in which others may follow him with augmented facility and advantage. The production before us, we consider as valuable and highly respectable: not that it is perfect, nor without its errors, but these are errors of genius, not of dulness: rather inaccuracies which future observation may amend, than direct incongruities which affect the principles of the work.

We must own that in this volume we expected a more regular, and more comprehensive treatise; and especially, because we are not acquainted with any work of such a nature proper to be committed to the hands of students. Thirty years ago, we wished most heartily for a volume like the present; yet we are now inclined to think it will be more useful to those who have completed, than to those who are pursuing their studies. This at least we are sure of, that not every scholar will comprehend it. But those who know their art thoroughly, will be much gratified by its appearance.

The Essays are six in number, the first cautions against faults, which, no doubt, Mr. B. had observed in young artists. The second illustrates the form of the skull. The third considers the muscles of the face in man and animals. The next proceeds to expression, illustrated by comparison of the muscles in man and animals, noticing the muscles peculiar to man, and their effects in expression; the following describes the actions of the muscles; and the last investigates the economy of the living body as it relates to expression and character.

Mr. Bell's first Essay relates to the study of the antique; and to that of the Academy figure. He seems to have taken alarm without cause, when he fears that Artists may study the Antique till they lose sight of nature. Among many thousand Artists with whose lives, character, and works we are acquainted, not half a dozen have been guilty of this fault. And even Poussin himself, who would probably be placed in the front of those delinquents, was as attentive to anatomical action, expression, and correctness, in his best pictures, as the most scrupulous could desire; witness those capital compositions, the seven sacraments, exposed to public view some years ago in the Royal Academy; and especially the figures stripping themselves, in the sacrament of baptism, the anatomical musculage of which is *alive*. Equally unfounded is Mr. B.'s apprehension that well instructed Artists will trust entirely to the attitudes and expressions of Academy figures: lazy or phlegmatic students may, and this habit they may retain when masters; but it is much more an object of fear, that sprightly geniuses should abandon what they think a drudgery, and

substitute their mere recollections for the truths and effects of nature.

With these remarks we dismiss our Author's first Essay. The second may be considered as properly beginning his immediate subject; and this requires attention.

We find a difficulty in describing without figures, principles which refer entirely to objects of sight; and must therefore entreat a little assistance from the imagination of our readers. Let them imagine, then, that the nostril, in a profile face, is a kind of centre, to which the contours formed by the other parts of the face may be referred: of course, right lines in all directions may pass through this centre. The profile of an antique head would present a perpendicular line touching the chin, this centre, and the forehead: the European countenance would, generally, project somewhat beyond this perpendicular at the chin, and recede somewhat behind it at the forehead: a mulatto and a negro would project still more at the chin, and recede still more at the forehead; and the profile of the *Orang-Outan*, that nearest approach to humanity among brutes, would protrude its chin very considerably before the nostril, while its forehead would fall back proportionately from the perpendicular we have imagined. This principle is supposed to pervade much of the living creation: to which we may add another, the distance of the mouth from the eyes, and the proximity of the nostrils to the mouth.

Professor Camper, we believe, was the first who reduced these observations to systematical calculation, and marked lines for them: Blumenbach (*Dec. Collect. Craniorum*) opposed the theory of Camper, and brought many unquestionable exceptions against it. Nevertheless, the general idea of Camper is well founded; and his theory is extremely useful, though not absolutely universal.

Since, then, the projection of the mouth and nose, with the correspondent horizontality of the forehead, in other words the snout, and flat head, are characters of brutes, it is understood that the reverse is the character of man, in his greatest beauty; that diminishing the distance between the eyes and the nose, increasing the interval between the nose and the mouth, bringing forward the forehead, and thus advancing the countenance toward the perpendicular line, is the principle to be adopted, in recovering the true distinction of the human physiognomy. Mr. Bell adds, in illustration,

\* In the brute, as the food is gathered by the mouth, the strength is in the jaws. The brain, or sensorium, is smaller, the forehead is therefore flatter, and the comparative size of the upper part of the face is diminished.



The face is diminished in depth, while the jaws are lengthened by the projection of the mouth. The space between the ear and the eye is greatly enlarged, to afford room for a larger temporal muscle for the stronger motion of the lower jaw. In consequence of this, the socket of the eye is projected forward, and in order to give prominence to the eye, the nose is flattened. The prominence of the eye gives a larger sphere of vision.\*  
p. 34.

The ancients are allowed to have excelled in the beauty they gave to the human countenance; and it has long been a question among artists by what principle they were guided in producing this beauty. The probability is, that they perceived the analogy between certain parts of the human countenance and certain others of the brute, and sedulously diminished *these brutal parts* in their human heads: consequently, the parts remaining were of the superior kind, and indicated pure humanity, to say the least. This is an abstract of Mr. B.'s theory; and so far we agree with him; but, he has not told us, as he might have done, that the parts thus dismissed, are those which contribute to express principally the violent passions; and that, in proportion as these are rejected, those which display the more agreeable, mild, and placid sensations, are augmented. The ancients, therefore, in composing ideal forms of their deities, endeavoured to render the combination of parts which they adopted, superior to that of any human person whatever; for no human person is so wholly free from passions or dispositions more or less debasing, as to be a fit representative, a model, of that perfection which should mark a divinity.

By degrees, the genius and reflection of Artists refined on this principle; till repeated corrections established somewhat like a canon, in ancient art. In fact, they carried this principle farther still, and not satisfied with ranging the forehead perpendicularly with the chin, they projected it in some instances not less than 5°. before that perpendicular. This was however skilfully conducted; at first, perhaps, it resulted from the local adaptation of the figure, and it is usually disguised by masterly arrangement of the hair, or other accessories.

With sketches of such heads, Mr. B. compares the naked skull, as it usually appears; and shews wherein they disagree. This is a useful part of his work; as the form of the skull determines the form of the muscles, and the form of the muscles determines the form of the skin, with those innumerable *fillings up*, which give to the exterior surface uniformity, smoothness, and beauty. We could have wished, however, that Mr. B. had presented a few more representations and

comparisons of skulls of different ages and characters; had they been merely outlines, his readers would have understood them; at present, what he has inserted can only satisfy a master.

Mr. B. proceeds to clothe the bones of the head with muscles; and makes some very pertinent and useful remarks, on those which appear on the surface of the countenance. This Essay is accompanied by a plate, which evidently has cost the engraver great labour. We confess that the expression given to the muscles does not please us; there is a kind of stringy feebleness in it, which we conceive is not justified by nature. However, we must add our decided opinion, that this should have been accompanied by an outline plate of the same subject, like plate III. on which the references, &c. should have been marked. The muscles of the face are enumerated, and their uses described, with their origins and insertions. Here our ingenious author is completely at home, and this part of his work is very appropriate. In recommending it to artists, we would not confine it to those only, who in general are supposed principally to study expression, we mean history painters and sculptors; portrait painters also, and indeed especially, should be familiar with the subject, and in taking advantage of beauties, and diminishing deformities, should not be merely habituated by practice, but instructed by science.

We have next, a most beautiful plate of a dog's head, dissected so far as to shew the muscles. It does great credit both to the designer and engraver. This is explained with skill: though we think the points of comparison with the same, or corresponding muscles in the human subject, should have been more freely introduced. A horse's head follows, which demands equal praise, and also admits of a similar observation.

But here we must notice a very injurious omission in Mr. B.'s volume. He has shewn us the muscles stripped of fat, and skin, but has barely mentioned those important additions; yet surely these are part of anatomy, and of the anatomy of painting too, for in fact, a painter does not represent muscle, but the skin which covers it; the external *sur-tout*. We might add, that there is some danger of Artists who perfectly understand the myology of the human frame, falling into a species of pedantry on this subject; and they will be apt occasionally to render their figures rather too close a resemblance of St. Bartholomew; a defect, most assuredly, in Michael Angelo Buonarrotti, though compensated by excellences which will ever place him in the first rank of Artists.

\* Our disappointment on this article was the greater, because Mr. B. has paid much attention to the progress of the head from infancy to old age : and his remarks on the texture and appearances of the skin, in children, in maturity, and when furrowed with wrinkles, could not fail to be improving, and must furnish the intelligent student with profitable information. Camper has somewhat attended to this; but there is ample room for an Anatomist to communicate many valuable hints.

The Essays which follow, relate to the expression of passion in painting; in these Mr. B. points out the offices and powers of the muscles of the countenance, comparing the brute with the human. He finds in man, certain muscles marking indications of pleasing sensations, which are not in brutes. And he justly observes, that the more benevolent and cheerful affections, complacency, joy, laughter, arise from mind; they are not bestowed on irrational animals, which consequently need no muscles to express them; while, in man, these mental sensations are represented by muscular emotions, and these muscles, when in full vigour, are among the most remarkable *insertions* which belong to the human countenance. We give this discovery in his own words.

\* But besides the muscles analogous to those of brutes, there is an intertexture of muscles in the human countenance, which evinces a provision for expression quite independent of the original destination of those muscles that are common to him and animals. There are muscles not only peculiar to the human countenance, but which act where it is impossible to conceive any other object for their exertion than that of expressing feeling and sentiment. These muscles indicate emotions, and sympathies, of which the lower animals are not susceptible, and as they are peculiar to the human face, they may be considered as the index of mental energy in opposition to mere animal expression.

\* The parts of the human face the most moveable, and the most expressive, are the inner extremity of the eye-brow, and the angle of the mouth, and these are precisely the parts of the face which in brutes have least expression; for the brutes have no eye-brows, and no power of elevating or depressing the angle of the mouth. It is in these features therefore, that we should expect to find the muscles of expression peculiar to man.

\* The most remarkable of the muscles peculiarly human, is the *corrugator supercilii*. It arises from the frontal bone, near the union with the nasal bones, and is inserted into the skin of the eye-brow. It knits the eye-brow with a peculiar and energetic meaning, which unaccountably, but irresistibly conveys the idea of mind and sentiment.

The anterior portion of the *occipito-frontalis* muscle is the antagonist of the orbicular muscle of the eyelid. It is wanting in the animals we



have already examined, and in its stead, fibres more or less strong are found to be directly inserted into the eyelids\*.

The motion of the features, which, next to that produced by the *corrugator supercilii*, is the most peculiarly expressive of human sensibility and passion, is at the angle of the mouth; and at one time I had conceived, that the muscle which is called the *superbus*, and which elevates and protrudes the under lip, was peculiar to man; but I was deceived. The peculiarity of human expression is in the *triangularis oris*, or *depressor anguli oris*, a muscle which I have not found in any other animal; which I believe to be peculiar to the human face, and for which I have been able to assign no other use than belongs to an organ of expression. It arises from the base of the lower jaw, and passes up to be inserted with the converging fibres of almost all the muscles of the side of the face at the corner of the mouth. It produces that arching of the lip so expressive of contempt, hatred, jealousy; and in combination with the elevator of the under lip, and the orbicularis, it has a larger share than any other muscle in the infinite variety of motion in the mouth, expressive of sentiment.' pp. 94. 96.

The expression of the *corrugator supercilii*, we conceive to be no more "unaccountable" than any other, but perfectly referable to the principle of association. *Why* this knitting of the brows accompanies the workings of mind, may perhaps be less easy of explanation.

If we had been giving our opinion to Mr. B. we should have advised a different introductory arrangement of the passions, from that which he has adopted, if indeed it can be called an arrangement. Having marked certain points of comparison with animals, and shewn the actions of those muscles which express animal sensations, as fear, anger, &c. he should, in reference to man, have first considered and explained this lower class of sensations, with the muscles which express them; and afterwards investigated those passions, which, being exclusively human, engage the peculiar muscles of the human countenance in expressing them. Veneration, affection, compassion, devotion, with all that denote hilarity—these are objects of great interest to a painter, and what he *must* study. We should, moreover, have been pleased to meet with remarks on some of those anomalous, if not unaccountable expressions, which are the result of habit, and with which Mr. B.'s extensive and acute observation of human physiognomy must have rendered him familiar.

Mr. B. has unwarily omitted all mention of the muscles which move the eye-ball: all notice of the expansion and con-

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\* The expanded muscle of the skull in brutes is reflected off to the ear.

traction of the iris, and the different situations which the pupil assumes by the rolling of the ball, in different passions—A professor could have told him that “the mouth and cheeks may bellow their hearts out, without realizing expression; unless supported by the activity of the eye-ball.” He has also omitted whatever relates to the ear; we do not perceive that he has so much as mentioned this feature; and yet, no doubt, in its natural state, this member is of importance. It ever, (which we do not admit), there was a time,

When wild in woods the noble savage ran,

he must have trusted to his ear for much information. We believe also that in animals, the horse especially, this organ is the seat of expression; at least, we have seen a horse's ears ask all manner of questions, *why's* and *wherefore's*; and announce his apprehensions very explicitly.

In his sixth Essay, Mr. B. proceeds to consider the different effect of passion on the muscles of the face; placing first the painful, and afterwards the pleasing sensations. The painful, he considers as active efforts of the muscles, the other, as quiescences, or relaxations. We doubt, however, whether this be strictly correct; we rather think, that, as all muscles have their antagonists, when one set ceases to act, the opponents augment their activity, like double sets of springs, opposing each other; their actions *may* be exactly counter-balanced, but when either gives way, the other prevails. The plates are means of illustration to our Author's reasoning, which we cannot transcribe: he has also appealed to classical poets for descriptions, especially of heroes in the agonies of death,—a very interesting addition to his work, as well as one proof, among many, that he has studied the subject with attention.

‘The violent passions mark themselves so distinctly on the countenance both of man, and of animals, that we are apt in the first instance to consider the movements by which they are indicated, as certain signs or characters, provided by nature for the express purpose of intimating the internal emotion; and to suppose that they are interpreted by the observer, in consequence of a peculiar and instinctive faculty.

‘This view of things, however, so natural at first sight, is not altogether satisfactory to philosophy: and a more jealous observation of the facts seems to suggest an opposite theory, in which instinctive agency is rejected, and the appearances are explained from a consideration of the necessities and voluntary exertions of the animal. With regard to the observer, it has been asserted, that it is by experience alone that he distinguishes the signs of the passions; that we learn, while infants, to consider smiles as expressions of kindness, because they are accompanied by

acts of beneficence, and by endearments ; and frowns as the contrary, because we find them followed by blows ; that the expression of anger in a brute is only that which has been observed to precede his biting, and that of fondness, his fawning and licking of the hand. With regard to the creature itself, it is said, what have been called the external signs of passion are merely the concomitants of those voluntary movements, which the passion or habits suggest ; that the glare of the lion's eye, for example, is the consequence of a voluntary exertion to see his prey more clearly—his grin or snarl, the natural motion of uncasing his fangs before he uses them. This, however, is not quite true of all animals, and all expressions of passion.

‘ Attending merely to the evidence furnished by anatomical investigation, all that I shall venture to affirm is this, that a remarkable difference is to be found between the anatomy and range of expression in man and in animals : That in the former, there seems to be a systematic provision for that mode of communication and that natural language, which is to be read in the changes of the countenance ; that there is no emotion in the mind of man which has not its appropriate signs ; and that there are even muscles in the human face, to which no other use can be assigned than to serve as the organs of this language : That on the other hand there is in the lower animals no range of expression which is not fairly referable as a mere accessory to the voluntary or needful actions of the animal ; and that this accessory expression does not appear to be in any degree commensurate to the variety and extent of the animals' passions.’ pp. 84. 85.

‘ Of all the animals with whose habits we are acquainted, the elephant seems to approach the most nearly to the sagacity of man, and to feel more of the keen attachments and vindictive resentments which distinguish our race. But in the immovable mask of this creature, there is no expression of peculiar feelings, no consent of feature, no symptom of anger, or movement of fondness.

‘ The horse is universally considered as a noble animal, as he possesses the expression of courage without the ferociousness of the beast of prey ; and as there is expression in his eye and nostril, accompanied by that consent betwixt the motions of the ear and the eye, which so much resembles the exertion of mind, and the movements of the human countenance. But even this more perfect expression is merely the result of an incidental consent of animal motions, and is not a proof of peculiar intelligence any more than the diminutive eye, and unexpressive face of the elephant. The motion of the eye and ear of the horse are physical consequences of the necessities of the animal. His defence lies in the hind feet, and there is a peculiar provision both in the form of the skull, and in the muscles, for that retroverted direction of the eye, which seems so peculiarly expressive in the horse, but which is merely intended to guide the blow : And from the connection of the muscles, the ear must consent in its motion with this expression of the eye. Again, the fleshiness of the lips, and of the nostril of a horse, and the inflation of the nostril, are merely incidental to the peculiar provisions for the animal's respiration ; and to the necessary motions of the lips, suited to the habits of his life.’ pp. 87. 88.



What Mr. Bell has observed on the countenance, in the antique, should also have been observed on the body and members. Every part which predominates in the less elevated expressions of humanity, in those which mark the ferocious passions of our nature, is dismissed, and the whole is reduced to such proportions, as, if a deity did descend to earth in mortal shape, he would be most likely to assume. This, however, is regulated by character: we speak of the Apollo. But it is well known, that this figure was composed for a particular station; one of his legs is too long by nearly the length of the toes; yet in certain aspects this is not seen. The same remark we may apply to the Hercules, the anatomy of whose shoulders and back is very slovenly: no doubt, those parts were originally out of sight. We cannot render this purifying process more sensible to our readers, than by requesting them, when opportunity serves, to compare the dancing Faun with the Apollo: as figures, they may dispute the palm of merit, but it will soon appear to a considerate eye, that one is intended for an inhabitant of the earth, the other of heaven.

If, in reverting from this improving principle, we trace character in its descending gradations, we find the ancients no less skillful in combining bestial forms with the human, than in disengaging the human form from the association of bestial peculiarities. We have seen a remarkable instance of this perfection in a head of Jupiter Ammon, where the ram-like physiognomy was not restricted to the effect of the horns on the head of the deity, but was blended throughout the countenance with great adroitness. We might also appeal to several statues of Pan, which are not marked by goat's legs only, but by a character of the upper members and of the visage, which could appertain to no other than this capriform deity.

In beings of such classes, and where the fancy was unrestrained, the ancients are confessedly our superiors: of which one cause, no doubt, may be found in this very freedom from restraint. Another is hinted at, though not for this purpose, by Mr. Bell, in their general study of animal as well as human forms.

Passing these subjects, in which are many judicious observations, mingled with others which we think rather imperfect than erroneous, we proceed to what Mr. B. has communicated on the subject of expression in the figure at large.

He has not thought proper to trace the effects of passion on any individual muscle of the body: or to inform us whether a muscle is relaxed or inflated, when suffering pain, or pleasure. He has, of consequence, omitted one of the noblest and most important branches of art. Though we never

could, with Winkelman, determine the exact course of the serpent's venom down the thigh of Laocoon, yet we have often admired the expression in his legs and feet, and the struggling grasp of his very toes; his (antique) hand also clasps with wonderful energy. The muscles of his breast are capital instances of expression, and are entitled to unqualified praise. An instance of a very different expression is the Dying Gladiator: the blood is drained from this figure, from his body especially; less, though considerably, from his legs, which have lost all their strength; and if any power of life remains, it is in his upper parts, where the expression of dying firmness was necessary to interest the spectator. We cannot help alluding also to a small yet beautiful figure of Hercules strangling the lion, which is among the Arundelian marbles at Oxford, wherein the expression proper to the muscle runs throughout the figure, to the very extremity of its toes.

An accurate knowledge of the course of the muscles, and of the variations they suffer, as the person is differently affected, is of the utmost importance to art. Had Hogarth possessed this, he never would have *twisted* a muscle round a bone: nor would an eminent living artist have made a boatman pushing against water, as if it were a solid body,—though we allow that such was the appearance of his model.

An ingenious Frenchman has lately published a denudation of the Fighting Gladiator, to the very skeleton, for the use of artists: we should be highly gratified if Mr. B. would do the same for the Laocoon, which would afford him much superior opportunities of investigating muscular expression. The action of this figure will be found, upon reflection, superior to that of the other: the character is more dignified, and, adopting the uplifted arm, the attitude is at least equally varied. We believe, that of the number of muscles which play, visibly, on the surface of the body, (ninety-six if we mistake not) nearly as many are shewn in the Laocoon as in the Gladiator. The *Glutei* are the only parts which need to be concealed; and they may be mostly exhibited under proper management.

Our author has paid particular attention to the working of the passions; and having, in the course of his profession, had frequent opportunities of seeing them combined with disease, he may be considered as a better judge of the truth of their external appearances than most artists are. In fact, the various and universal nature of art exacts from the mind and the hand of an artist, such a general and yet intimate acquaintance with nature, in every form, situation, and combination, that few have either powers or opportunities sufficient to

comprehend the whole. In every deficiency, the observations of others are the only substitute; and we therefore select the following painfully picturesque description, as a specimen of many fine delineations of disease, agony, and death, with which Mr. Bell has enriched his volume.

The species of derangement which he has so critically studied, and which an artist may never choose to see, is not

“ Moody madness, laughing wild,”

but that awful stage or condition, where rage and violence, though apparently predominating, are yet counterbalanced by fear and apprehension.

‘ If you watch him [the maniac] in his paroxysm, you may see the blood working to his head; his face acquires a darker red; he becomes restless; then rising from his couch, he paces his cell, and tugs his chains. Now his inflamed eye is fixed upon you, and his features lighten up into an inexpressible wildness and ferocity.

‘ The error into which a painter would naturally fall, is to represent this expression by the swelling features of passion, and the frowning eyebrow; but this would only convey the idea of passion, not of madness. And the theory upon which we are to proceed in attempting to convey this peculiar expression of ferocity amidst the utter wreck of the intellect, I conceive to be this, that the expression of mental energy should be avoided, and consequently all exertion of those muscles which are peculiarly indicative of sentiment. This I conceive indeed to be true to nature; but I am more certain that it is correct in the theory of painting. I conceive it to be consistent with nature, because, I have observed (contrary to my expectation) that there was not that energy, that knitting of the brows, that indignant brooding and thoughtfulness in the face of madmen which is generally imagined to characterize their expression, and which we almost uniformly find given to them in painting. There is a vacancy in their laugh, and a want of meaning in their ferociousness.

‘ To learn the character of the human countenance when devoid of expression, and reduced to the state of brutality, we must have recourse to the lower animals; and as I have already hinted, study their expression, their timidity, their watchfulness, their state of excitement, and their ferociousness. If we should happily transfer their expression to the human countenance, we should, as I conceive it, irresistibly convey the idea of madness, vacancy of mind, and mere animal passion.

‘ The rage of the most savage animal is derived from hunger or fear. The violence of a madman arises from fear; and unless in the utmost violence of his rage, a mixture of fear will often be perceptible in his countenance. Often in lucid intervals, during the less confirmed state of the disease, they acknowledge their violence towards any particular person to have arisen from a suspicion and fear of their having intended some injury to them.

‘ This fact accounts for the collected shrunk posture in which a madman lies; the rolling watchful eye which follows you; and the effect of the



stern regard of his keeper, which often quiets him in his utmost extravagance and greatest perturbation.

‘I have thus put down a few hints on a most unpleasant and distressing subject of contemplation. But it is only when the enthusiasm of an artist is strong enough to counteract his repugnance to scenes in themselves harsh and unpleasant, when he is careful to seek all occasions of storing his mind with images of human passion and suffering, when he philosophically studies the mind and affections as well as the body and features of man, that he can truly deserve the name of a painter.’ pp. 154—156.

We must now dismiss this work ; which we cannot lay aside without thanking the author for the pleasure it has afforded us, wishing him to consider our remarks as intended for the promotion of the art, and of science in general, and requesting his attention to the completion of his performance in those particulars, wherein at present it can only be considered as an able and promising sketch. We consider him as particularly fitted for the task which he has undertaken ; his fame as an anatomist of the first rank needs no celebration from us ; his observation has been extensive, accurate, and scientific ; and having combined the requisites of a classical taste, a philosophical view and delicate perception of feeling, with a facility in the use of the pencil by no means common in an *amateur*, he has pursued his investigations with singular advantages, and at the same time rendered his work highly interesting, not merely to professional men, but to general readers.

It is impossible to quit the subject of the Human Figure without adverting to the wonderful skill displayed in its construction. We were pleased when Mr. Professor Camper pointed out the causes why anthropomorphous animals could not articulate sounds, or form words : it shewed an anatomical distinction of man from brutes ; *they* were not intended to talk ; *he* was intended for conversation and for praise. We are again pleased that Mr. B. has pointed out muscles peculiar to our species ; and they prove to be, not of a derogatory nature, but becoming the “ human face divine,” and qualified to indicate, and to excite, the operations of mind, and the emotions of sensibility ; it follows irresistibly, that they were *designedly* attached to a being of eminent intellectual powers. This cannot be the work of chance. There is no proof of *design* more convincing, than the perfect congruity of the parts, and the absence of all that is superfluous and inconsistent. These differences from the brute are proofs of superior destination in man. Nature itself offers to those

who look below the surface of things, abundant evidence that man was "made in honour:" He was, indeed

—————"the master work,——  
 ————A creature who, not prone  
 And brute as other creatures, but endowed  
 With sanctity of reason, might erect  
 His stature, and upright with front serene  
 Govern the rest, self knowing, and from thence  
 Magnanimous to correspond with Heaven,  
 And worship God supreme, who made him chief  
 Of all his works.'————

.....

The engravings which embellish and illustrate the work before us, are extremely well executed, and do great credit to the respective artists. The plates of skulls are treated with much delicacy. We have already mentioned the dog's and the horse's head, with high and deserved praise. Many of the others are equally meritorious. We apprehend, however, that all the designs were not made immediately from nature, but some from recollection, only. This has deprived them of a certain precision in the lights and shadows, which they might otherwise have displayed. We conjecture also, that the original drawings were made in black-lead pencil; and that, in tracing them off for the plate, what the French call the *fleur*, the light pulverulent particles were abraded, and with them part of the spirit of the subject. This disadvantage, in many instances, may be obviated by passing a drawing in chalk, or pencil, covered by fine damp or wet paper, through a rolling-press, which *fixes* these particles beyond further risque.

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Art. X *A Sermon, preached in the Cathedral Church of Cashel, at the ordinary Visitation of the Most Reverend Charles, Lord Abp. of Cashel, on Thursday, the 16th of October, 1806; by the Rev. John Jebb, A. M. Rector of the Parish of Kiltinane. Published at the Desire of his Grace, and the Clergy of the United Dioceses of Cashel and Emly. Svo. 32 pp. Dublin. Watson, Capel-street. 1806.*

IN the multitude of occasional sermons with which the press is constantly labouring, and which, in our official character, we are doomed to examine, we seldom find much to recompense our pains, or which we can conscientiously recommend to the attention of our readers. Yet, in a few instances, we meet with a discourse, where the motive is evidently pure, the aim simple, and the execution honourable to the preacher and his cause. Among such discourses, we hesitate not to place the sermon now before us; in which we

rejoice to remark a serious, affectionate, and pious mind, deeply impressed with its subject, and laudably anxious to diffuse its own feelings and desires. The text selected, is 2 Tim. xi. (ii.) 15. *Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth*; of which the preacher makes no formal division, but takes up the words in the order in which they lie before him.

From the first clause of his text, Mr. Jebb takes occasion to shew the absolute necessity of the *Divine approbation*, without which no minister can be comfortably or usefully employed in the important work of calling sinners to repentance; and which no man has a right to expect, whose motives are not pure, and who does not conscientiously consecrate all his powers to the glory of God.

‘What motive, my brethren,’ (says this warm and affectionate Preacher p. 9) ‘could the most zealous of apostles have employed, more suited to the fervor of his own character, and more calculated to call forth the best activities of a Christian ministry, than the approbation of ALMIGHTY GOD?—It is from HIS creative energy that we derive all our natural talents and capacities;—it is to HIS providential arrangements that we are indebted for that mental culture which distinguishes us from the mass of our uninstructed fellow creatures;—it is by HIS most gracious appointment, if not by his special call, that we have been set apart to declare the glad tidings of salvation—to diffuse abroad the light and life and power of religion. It is to HIS inestimable love in the redemption of the world by HIS SON, and to the consequent influences of HIS DIVINE SPIRIT, that we are indebted for our own personal share in that blessed religion; for whatever we already possess of holiness and peace, and for whatever we hope to enjoy of consummate happiness in heaven. To HIM, therefore we are most strictly accountable for all that we are, all that we have, and all that we can do. He is our owner, and therefore demands our services. He is our benefactor, and therefore claims our gratitude.’

In guarding his brethren against an improper dependance on *external qualifications*, (which, however) he is far from depreciating,) in order to shew that “the Truth of God, and the essential Spirit of Christianity, require, that our supreme anxiety should be about *internal principles*,” Mr. J. proceeds to observe,

‘The single eye—the pure intention—the undivided view of what God’s will—the undissembled love of what is his command—the most ardent zeal for his glory—the most disinterested affection for his creatures—these are the internal principles which God looks for in his ministers and stewards of his mysteries;—and it is these alone, which can secure the unsecular, unselfish, and cordial execution of that duty, which may be most fitly termed a *labour of love*. Lower principles, it is true, may secure more than a decent mediocrity of external conduct; they may



produce tolerable regularity in stated official duties ; they may excite us to the performance of some moral, and much physical good ; they may procure us considerable respect and estimation from our fellow mortals ; but whoever has studied the constitution of human nature, must know that it is only the faith and fear and love of God *purifying our souls*, as St. Peter expresses it, to the *unfeigned love of our brethren*, that can master the interior movements of the soul, and give life and spirit to the labours of our calling.' p. 12.

The following passage contains a pleasing testimony of the writer's experimental knowledge of that salvation which, he very properly observes, no man can effectually preach, who is unacquainted with its power on his own heart.

'It is of vital consequence, that we *approve ourselves workmen who need not be ashamed*, in every branch of our ministerial duty, but especially in public teaching, in private admonition, and in those sacred studies to which we are peculiarly bound. And this we can do solely in virtue of of right internal principles, such as I have been endeavouring to describe. In the public ministry of the word, he can never be *ashamed*, who has felt the blessed influence of Christianity upon his own soul. *He* will speak of our holy religion with a directness, an energy, a deepness of conviction that cannot fail to interest and attract his hearers ; for there is something irresistibly affecting in whatever is uttered from the abundance of a full heart.'—'The fact is, that no man can do justice to the Gospel, who is not personally conscious of its transforming efficacy—insomuch that a great master of criticism observes, that *a good man alone can be a good orator*; (*Quintil. lib. 1. s. 2.*) so we may assert, that none but a true Christian, who is inwardly as well as outwardly *approved unto God*, can be an impressive preacher of the word of truth. He alone can speak of Christianity in its depth and fulness, who has practically ascertained its power to give victory over evil passions, ascendancy over wrong desires, freedom from unholy and unhappy tempers, deliverance from guilty terrors—who knows with certainty, that the fear of God is a sure preservative from sin, and the love of God a no less infallible principle of righteousness, peace and joy in the Holy Ghost.' p. 16.

In speaking of the remarkable success with which the labours of the primitive preachers of the Gospel were crowned, and the many *moral miracles* which were wrought by their means, Mr. J. draws the following judicious conclusion.

'And assuredly, my brethren, whether in the narrow limits of a single parish, or through the wide extent of the habitable globe, we cannot consistently expect any remarkable diffusion of true religion, till Christian ministers, like their earliest predecessors, with St. Paul at their head, can truly declare, from personal conviction, that *they are not ashamed of the Gospel of Christ, because it is the power of God unto salvation.*' p. 19.

On *rightly dividing the word of truth*, which is the last branch of our author's discourse, we find several judicious

and excellent observations, which not only shew that Mr. J. has studied his subject with great attention, but prove, at the same time, that a pious and conscientious regard for the proper performance of every part of the ministerial duty, with the sole purpose of instructing the ignorant, reclaiming the profligate, and building up believers on their most holy faith, has absorbed all minor considerations, so that the preacher seems only to live that he may fulfil the ministry which he has received of the Lord.

On most of the subjects which our author has treated in this discourse, he has left us little to censure, or wish retrenched, and little of importance to supply. We could have wished, however, that, on the last head, he had been more explicit in his directions concerning the constant, absolute necessity of preaching Christ crucified, as the Lord who bought us, as the Lamb of God who taketh away the sin of the world; through whom alone we can have access unto God; from whom and through whom all *right internal principles* must come, and through the vicarious efficacy of whose sacrifice alone any soul can find redemption from the power, guilt, and destructive nature of sin.—This most sacred doctrine we have ever seen to be that alone which humbles the haughty spirit of man, defiles the horn of pride in the dust, magnifies the law and makes it honourable, cheers the desponding sinner, and exhibits, in the most luminous and impressive manner, the majesty and the mercy, the grace and the justice of the Maker, Judge, and Redeemer of mankind.

In general, the limits of our Review will not admit of so particular an examination of single sermons as we have here undertaken. Our apology for this is, the importance of the subject, the peculiar circumstances of the occasion, and the cheering prospect of extensive good, which must result, under the blessing of God, from such well directed and eminently supported endeavours. When we consider such a sermon, preached before, and published at the desire of, an *Archbishop* eminent for his steady and rational piety, and a large and respectable body of the Clergy of the united dioceses of *Cashel* and *Emly*, who, by their request for its publication, avow that they adopt its spirit, and have unitedly pledged themselves to the accomplishment of its truly evangelical object, we are led to augur most favourably in behalf of that part of our much-neglected, poor, and distracted sister-island, which, by the gracious providence of God, is placed under the spiritual direction of such a Prelate, and such Clergy. We most devoutly wish that every member of this united and reverend body, in principle, practice, and success, may re-

alize the desires expressed in this affectionate discourse ; and that pastors there, of all descriptions, may so exert themselves in their glorious and arduous work, that the church of Ireland may shake itself from the dust, arise and put on its beautiful garments, that from henceforth neither the uncircumcised nor the unclean may ever disgrace it !

Of the sermon in general, we may remark, that it is neatly and perspicuously written, without any tincture of reprehensible enthusiasm on the one hand, or any mixture of uninfluential and antichristian moral declamation on the other. We cannot fulfil the duties of our office without cordially recommending it to our readers, and especially to the clergy of the United Kingdom ; and we earnestly hope, that it may induce all, who need the admonition, to neglect what is unconnected, and condemn what is inconsistent, with the solemn and spiritual nature of their sacred office, remembering that many things which are highly esteemed among men, learning, talents, riches, dignities, influence, and reputation, if preferred to the gospel of Jesus, are an abomination in the sight of their Master and Judge.

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Art. XI. *The Bees* ; a Poem, in Four Books ; with Notes, Moral, Political, and Philosophical. By John Evans, (Shrewsbury), M.D. F.R.S. M.S. Edin. Book I. 4to. pp. 90. Price 7s. Longman and Co. 1806.

WE must not require that every writer in verse should equal the sublimity of Pindar, or the delicacy of Anacreon, any more than that every composition in prose should flow with the sweetness of Xenophon, or burn with the flame of Demosthenes. It is possible to merit the title of a useful writer, without either deserving, or claiming, the rank of the orator or the poet. If this consideration were duly admitted, we should never have seen any worthy and ingenious author sacrificed on the altar of criticism, to the mercenary satire of critics, or the prurient malignity of readers, for deficiencies which he never denied, or failures which he ingenuously admitted. We certainly do not class Dr. Evans with the author of the *Georgics* ; he does not expect that we should ; but we readily allow that his poem may be read with considerable pleasure and advantage, and, as he appears well qualified for the task, we doubt not that, when it is completed, a vacancy in English literature, on the most interesting subject of Natural History, will be respectably supplied. He has not the bold and inventive imagination, the rich and profuse colours, the smoothness and tinsel of Darwin ; on the contrary, his versifi-



cation is often heavy, his metaphors are sometimes obvious or incongruous, and a few of his lines obscure. We rejoice however, that he is not chargeable with that atheism or indelicacy, of which Dr. Darwin's poetry affords too many instances, and the disgrace of which, his talents will not atone, but only perpetuate. Dr. Evans freely admits the existence and providential superintendence of his Maker; and from the seriousness and cordiality of his admission, and the moral views to which he often adverts, we are willing to believe that his faith includes many articles which the volume of inspiration has added to the page of nature.

As this poem is at present incomplete, we shall not analyse the plan, but merely transcribe two passages, illustrating the faults and merits of the work.

The following lines are selected, by way of specimen, from a description of vernal flowers which we have not room to quote at length.

The slyer OPHRYS,\* with insidious care,  
Hangs the mock insect in her sea-green hair,  
Shews to the robber bee her seeming guest,  
And clasps the mimic spoiler to her breast.  
E'en thou, smooth-sandal'd Mistress of the Lake,  
Shalt the full splendour of the scene partake,  
When thy own TREFOIL,† like some lady fair,  
With feathery fringes braids her streaky hair,  
Gems her light curls with many a rosy bud,  
And floats her threefold mantle on the flood—

After describing in some pleasing lines the transformations of the female bee, our Author proceeds,

But now, when April smiles through many a tear,  
And the bright BULL receives the rolling year,  
Another Tribe, to different fates assign'd,  
In ampler cells their giant limbs confin'd,

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\* *The slyer Ophrys.*] *Ophrys apifera*, Bee Orchis, affords a striking instance of Nature's kind provision against the depredations of insects; who, when hovering near, might suppose the nectaries pre-occupied by others of their own kind, the lower lip of the blossom resembling a small humble bee, and the side-lobes its wings. *Eng. Botany*, 283.

† *When thy own Trefoil.*] *Menyanthes trifoliata*, Buckbean, is perhaps the most elegant even of our aquatic plants, which principally vie in beauty with the most favoured exotics. Attentive to ornament, as well as use, Nature hath enlivened the dreary bog with the bright polished leaves, red buds, and beautifully fringed streaky blossoms of this plant; and floats on the stagnant ditches the smooth, pectinated leaves, crowned with spikes of purple, yellow-eyed flowers, of the *Hottonia palustris*, Water Violet, which has very much the air of a tropical plant. *Eng. Botany*, 364.

Burst through the yielding wax, and wheel around  
On heavier wing, and hum a deeper sound.  
No sharpen'd sting they boast; yet, buzzing loud,  
Before the hive, in threat'ning circles, crowd  
Th' unwieldy DRONES. Their short proboscis sips  
No luscious nectar from the Wild-thyme's lips,  
From the Lime's leaf no amber drops they steal,  
Nor bear their GROOVELESS thighs the foodful meal;  
On other's toils, in pamper'd leisure, thrive  
The lazy Fathers of th' industrious hive.

While love and pleasure thus your hours employ,  
How short, vain flutterers, is your dream of joy!  
Ere the fourth Moon unyoke her silver car,  
For you the fates their deathful woof prepare.  
No widow'd matron mourns your hapless doom,  
Nor drops the tear of duty on your tomb.  
Each kind affection turn'd to deadliest hate,  
Springs the fierce female on her once lov'd mate;  
Or, darting from the door, with terror wild,  
The father flies his unrelenting child.  
Far from the shelter of their native comb,  
From flow'r to flow'r the trembling outcasts roam,  
To wasps and feather'd foes an easy prey,  
Or pine, 'mid useless sweets, the ling'ring hours away.'

The notes are copious, instructive, and interesting. The remainder of the poem will be published very speedily.

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Art. XII. *The Fall of Eminent Men in Critical Periods a National Calamity:* A Sermon preached at the Gravel-pit Meeting, Hackney, 21st Sept. 1806, on occasion of the recent Death of the Right Hon. Charles James Fox. By Robert Aspland. 8vo. pp. 28. Price 1s. Longman and Co.

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Art. XIII. *A Discourse occasioned by the Death of the Rt. Hon. C. J. Fox;* delivered at the Unitarian Chapel in Essex-street, 12th Oct. 1806. By Thomas Belsham. 8vo. pp. 32. Price 1s. Johnson.

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“THE late Sir George Saville, Dr. John Jebb, and the learned Solicitor General, John Lee, Esq. men whose names, (says Mr. Belsham) “would do credit to any cause, and who were all of them the public and personal friends of Mr. Fox, were regular attendants upon the Unitarian worship in Essex-street, from the time when the chapel was first opened in the year 1774, by the author's venerable predecessor, the Rev. Theophilus Lindsey, till the time of their decease.” p. 8.

These facts are reasonably adduced by Mr. B. in apology for preaching and publishing a sermon on Mr. Fox's death. Mr.

Aspland (who succeeded Mr. B. at Hackney, when the latter was translated to the Metropolitan Chapel at Essex House) had no such motive to assign for a similar conduct. We cannot, however, doubt, that both these discourses originated from the same principle. The great statesman, who, in each, is panegyricized and lamented, was evidently a peculiar favourite with the Unitarian dissenters. His well-known indifference to Christianity in any form whatever, if not a recommendation, was palpably no impediment to *their* esteem and admiration; and his political course having been almost completed in *opposition* to the existing government, coincided with the views which they mostly entertain and profess.

It may, therefore, well be expected, that both these eulogies are penned *con amore*. They differ, nevertheless, in various circumstances; and in none more than in the passages of scripture which are assumed (by force of custom) as the texts. Mr. Aspland's is very appropriate, Isaiah ii. 22, and iii. 1, 2, 3. Mr. Belsham's, we think rather unfortunate; as, in quoting 2 Samuel xvi. 23, he appears to have felt a necessity of omitting the names of *Ahitophel* and *Absalom*! lest cavillers should be disposed to draw invidious comparisons. It strongly expresses, notwithstanding, (and we believe without the least exaggeration) the estimation in which Mr. Fox was held by the preacher and his friends, to whom "the counsel which he counselled in those days was (at least of equal authority) as if a man had enquired at the ORACLE OF GOD." The exalted and unmingled panegyric exhibited in each of these discourses, demonstrates the truth of this observation; and Mr. B. honestly avows his apprehension, that "the hopes of *mankind* (that is, of English Unitarian dissenters) were too highly elevated, and too much confidence was placed in human sagacity and power," p. 30. With this, as the only part of Mr. B.'s sermon which has any reference to *religion*, we shall dismiss that article.

Mr. Aspland's subject has naturally led him to add more of serious remark to eulogium. We extract a paragraph in pp. 7, 8, as containing an impressive view of losses which should peculiarly excite national reflection at this crisis:—

‘ It deepens the gloom and augments the distress of our condition, that whilst dangers multiply around us, death has, time after time, extinguished those talents to which we looked for deliverance. An unusual mortality has prevailed among our great men, and swept away our warriors and statesmen. Within the compass of a year, the nation has been deprived, by death, of no less than *four* (not to mention more) of its *chiefs and leaders*, two eminent in counsel and two in arms; A MILITARY CHIEF, whose bravery had been tried in the East and in the West, whose unostentatious wisdom procured him, still more than his courage, the respect and confidence of his country, and who, having in a period of danger and alarm, relieved the distress



and calmed the mind of the sister-island, had already exhibited the olive branch of peace, and begun to sway the sceptre of justice, in the vast continent of India, when he sunk under the weight of his patriotic labour and anxiety, lamented by us at home, and mourned with tears of anguish by our unhappy fellow-subjects, of various nations and religions in the eastern world ;—A NAVAL COMMANDER who was, beyond dispute, pre-eminent in courage, in a department of the British service where all our countrymen are proverbially courageous, who to unrivalled courage united skill, equally conspicuous and extraordinary, who, in consequence of these rare endowments, never led on our fleets to battle that he did not conquer, and whose name was a tower of strength to England and a terror to her foes ;—A STATESMAN, whose wonderful and brilliant talents, inherited from his illustrious father, enabled him, even in early youth, to astonish and captivate the public mind, and to rule it, with absolute sway, for nearly twenty years, and who, during that long period, directed or occasioned those unparalleled events, which will fill posterity with astonishment, as they appear on record, and of which the effects will not have ceased until Europe shall have lost its proud distinction amongst the several quarters of the globe, and have become what Asia now is, the sediment of its former strength and vigour ;—and, lastly, a WISE, PATRIOTIC, LIBERAL and UPRIGHT, as well as ELOQUENT STATESMAN, whose recent death has thrown a gloom over the country, and occasioned a painful sadness of heart in the present assembly.’ pp. 7, 8.

We add a suitable improvement of these events from pp. 21, 22.

‘ It is not without design that Providence has by so many successive visitations deprived us of our ablest statesmen and most valiant warriors. The design even of this national chastisement may be merciful ; and it will appear so, if it have the effect (which I pray God it may have!) of awakening us from our torpor, of turning us, like Jonah’s warning to the Ninevites, *from our evil way and from the violence that is in our hands*, and of causing us to *cry mightily unto God*: but should it, on the contrary, have no effect, should our national pride be still unsubdued, our boastings uncorrected, our crimes unrepented and unforsaken,—then, indeed, it may be interpreted as an omen that *the Lord hath a controversy with the inhabitants of the land*, and that we are devoted, for our sins, to suffer more than common calamities. To lie, in such a state of things, supine and thoughtless, would be a distressing symptom of our being under the dominion of that moral apathy—that morbid indifference to the agency of heaven, which in so many other nations has preceded destruction. *Be thou instructed*, is the language of Almighty God in the events which we have lately witnessed—*Be thou instructed, O Jerusalem, lest my soul depart from thee ; lest I make thee desolate, a land not inhabited.*’

Of the close of this sermon we cannot express unqualified approbation. From the eminent talents, and even virtue, of the late Mr. Fox, the preacher confirms the prospect of a future resurrection, without a single intimation that it will be

that of *life* to some, but of *damnation* to others. Surely Mr. Aspland's hearers have not yet attained to that sublimity of holiness and piety, that would supersede all occasion for such an admonition ! If not, *why* did he withhold it ? It is but too certain, that there are preachers, both in and out of the established church,

“ who scorn to mention *hell*, to ears polite ! ”

and we would earnestly caution Mr. A. (as comparatively a *young* man) to guard against falling under that description ; while we recommend the seasonable remonstrances which we have extracted, to the practical regard of all our readers. The loss of our most eminent statesmen and commanders has been followed by that of every ally who might effectually have co-operated against the common enemy ; and by the uninterrupted, unexampled, and almost incredible, successes of his arms, wherever they have hitherto turned. At such a crisis, we cannot but consider the most zealous union, the most diligent preparation for resistance, and the most fervent prayer for the continuance of divine protection, as inseparable from every rational expectation of safety and prosperity.

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Art. XIV. *The Odes of Anacreon of Teos*. Literally translated into English Prose ; with Notes. By the Rev. Thomas Gilpin, A. B. (Colton, near Tadcaster) Svo. pp. 220. Price 7s. 6d. Mawman. 1806.

WE are no friends to prose translations in general, and least of all, to literal prose translations ; they are commonly the refuge of the indolent, and the nursery of the superficial. Yet it seems hard to forbid that any shall sip from the fountain of Grecian literature, who will not drink “ so long, so deep, so zealously,” as we could wish ; and if for their sake we may suffer such an irregular mode of study to be adopted, Anacreon is perhaps the most suitable author that could be selected for the purpose ; his compositions being at once remarkably easy, classical, and pleasing. Admitting the utility of a prose translation, we think Mr. Gilpin's volume is entitled to much commendation ; the version itself is as neat as could be expected ; and the notes are well adapted for the instruction of the learner. Addison's *Life of the Teian Bard* is prefixed to the work ; but we do not think our Reverend translator's note is very suitably employed, in vindicating the poet from the stigma which his poetry has fixed upon him. The 29th Ode is inserted, but not translated. Addison's poetical paraphrase, however, is introduced in the

notes. We select the following as a specimen of the translation.

## ODE XVII.

‘O Vulcan! graving the silver, make me not a suit of armour; (for what have I to do with battles?) but a capacious bowl; make it deep, as you are able. And grave me upon it neither constellations, nor the celestial wain, nor the terrible Orion; for what have I to do with the Pleiades? or what, with the stars of Boötes? Make me vines and clusters upon it; and Love, and Bathyllus, in gold, together with beautiful Bacchus, treading the winepress.

The Greek text is printed on the opposite page; the typography is handsome, and great pains have been taken to make it correct. The words supplied by the translator, to complete and elucidate the meaning, are distinguished by the Italic character.

We hope the present work will impress many readers with an idea which is not so common as we could wish;—How great is the disadvantage under which the Sacred Scriptures must appear; being translated literally, and moreover, into a dialect which is antiquated, in some degree, by the lapse of two centuries. Let Anacreon, therefore, in his English dress, be contrasted with the Bible, and his literary attractions will fade away before the sublime splendour of inspiration; just as the driveling follies of the effeminate drunkard will be despised, in comparison with the glorious and ennobling morality of Heaven.

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Art. XV. *A complete verbal Index to the Plays of Shakspeare*, adapted to all the Editions, comprehending every Substantive, Adjective, Verb, Participle, and Adverb used by Shakspeare, with a distinct Reference to every individual Passage in which each Word occurs. By Francis Twiss, Esq. 2 vols 8vo. pp. 1175. Price 3*l.* 3*s.* Egerton, 1805.

IF the compiler of these volumes had been properly sensible of the value of time, and the relation which the employment of it bears to his eternal state, we should not have had to present our readers with the pitiable spectacle, of a man advanced in years consuming the embers of vitality, in making “a complete verbal Index to the Plays of Shakespeare.”

Had we found him sitting upon the sea shore, busily occupied in arranging, according to their sizes shapes and colours, a huge mass of pebbles, the direction which our feelings would have taken may easily be conceived. With similar emotions should we, most probably, have now taken leave of him, had we confined our attention to the relative value of his real and supposed labours. In importance, they appear to us nearly upon a par; although, by the former he has raised a



somewhat more durable monument, than he could have done by the latter, of the futility of his pursuits.

Sensations of a stronger kind, whether more nearly allied to pity or contempt we leave the reader to conjecture, take place in our minds, when we come to the account which the author gives of his production, and the estimate which he forms of its worth. So fully does he seem to be convinced of his having merited the gratitude of mankind, that he can find no adequate way of expressing the extent of his pretensions, except by comparing his "*Verbal Index to the Plays of Shakspeare*," to a "*Concordance to the Holy Scriptures*." Hear him!—"it has long been admitted by divines, that the Scriptures are best elucidated by making them their own expositors; and there seems to be no reason why this method of interpretation should not, with equal success, be applied to all ancient writers, and particularly to Shakspeare." This happy illustration of the labouring thoughts of the writer, we cannot help suspecting to be the suggestion of some drama-loving son of the church; for is it to be supposed, that the labours of Alexander Cruden were to be found amidst the immense pile of "all the editions of Shakspeare" which choked Mr. T.'s study? If, however, we are mistaken in this conjecture, and the Concordance is really there, we would seriously recommend him to turn to the words, TIME, ETERNAL, SOUL, DEATH, JUDGEMENT, and a few others which these may suggest, and carefully weigh the passages to which he will be referred. By making these interesting sentences "their own expositors," he will not only find them to be "best elucidated," but he will fully discover the reasons for which we form so low an opinion of his toilsome performance, and exhort him to make the Bible, and not Shakspeare, the companion of his declining days.

It is not impossible, that Mr. T. may justly attribute this censurable misapplication of his time and talents to that blind devotion, which fashion requires to be paid at the shrine of Shakspeare, by every one who makes the slightest pretensions to refinement of taste;

" Ah pleasant proof  
That piety has still in human hearts,  
Some place, a spark or two not yet extinct."

We are not insensible of the inimitable excellences of the productions of Shakspeare's genius; and so far as the tribute of transcendent admiration can be paid, without the sacrifice of moral feeling, and especially of religious principle,

we do not withhold it from him : but we say with a far more estimable poet,

“ Much less, methinks, than sacrilege might serve.”

He has been called, and justly too, the “ Poet of Nature.” A slight acquaintance with the religion of the Bible will shew, however, that it is of human nature in its worst shape, deformed by the basest passions, and agitated by the most vicious propensities, that the poet became the priest ; and the incense offered at the altar of his goddess, will continue to spread its poisonous fumes over the hearts of his countrymen, till the memory of his works is extinct. Thousands of unhappy spirits, and thousands yet to increase their number, will everlastingly look back with unutterable anguish on the nights and days, in which the plays of Shakspeare ministered to their guilty delights. And yet these are the writings, which men, consecrated to the service of him, who styles himself the HOLY ONE, have prostituted their pens to illustrate!—such the writer, to immortalize whose name, the resources of the most precious arts have been profusely lavished! Epithets amounting to blasphemy, and honours approaching to idolatry, have been and are shamelessly heaped upon his memory, in a country professing itself *Christian*, and for which it would have been happy, on moral considerations, if he had never been born. And, strange to say, even our religious edifices are not free from the pollution of his praise. What Christian can pass through the most venerable pile of sacred architecture which our metropolis can boast, without having his best feelings insulted by observing, within a few yards of the spot, from which prayers and praises are daily offered to the Most High, the absurd and impious epitaph upon the tablet raised to one of the miserable retailers of his impurities? Our readers who are acquainted with London, will discover that it is the inscription upon David Garrick, in Westminster Abbey, to which we refer. We commiserate the heart of the man who can read the following lines without indignation—

“ And, till eternity, with power sublime,  
Shall mark the mortal hour of hoary time,  
Shakspeare and Garrick, like twin stars shall shine,  
And earth irradiate with a beam divine.”

“ Par nobile fratrum”! your fame *shall* last during the empire of vice and misery, in the extension of which you have acted so great a part!

We make no apology for our sentiments, unfashionable as they are. Feeling the importance of the condition of man as

a moral agent, accountable not merely for the direct effects, but also for the remotest influence of his actions, while we execrate the names, we cannot but shudder at the state of those, who have opened fountains of impurity, at which fashion leads its successive generations, greedily to drink. Nor shall we cease, as long as our voices can be heard, from warning our countrymen against tasting the deadly stream of theatrical pleasure, or inhaling the pestiferous vapours which infest its borders.

Of our author we feelingly take our leave; regretting the misapplication of that talent of patient and persevering industry, which, in a better pursuit, might have entitled him to the lasting esteem of his country. We would recall to his attention, the expression ascribed to the dying Grotius, one of the most pungent, considering who he was that uttered it, which ever fell from the lips of man,—“\* *Vitam perdidit operose nihil agendo.*”

Art. XVI. *The Trial of Henry Lord Viscount Melville*, before the Right Honourable the House of Peers, in Westminster Hall, in full Parliament, for High Crimes and Misdemeanors upon an Impeachment by the Knights, Citizens, and Burgesses in Parliament, assembled, in the name of themselves, and of all the Commons of the United Kingdom of Great Britain and Ireland. Begun the 29th Day of April, and thence continued by several adjournments to the 12th Day of June 1806. Published by order of the House of Peers, folio pp. 42. Price 11. 1s. Gurney. 1806.

THE public curiosity, which was so remarkably excited by the various proceedings of the House of Commons in crimination of Lord Viscount Melville, has nearly subsided. And after a large expenditure of time, talent, and money, we believe the verdict of the public is by no means unanimous. Some still refer to the proceedings in the Commons, regarding the manner in which the noble Lord's acquittal was obtained as a private juggle; others abide literally by the decision of the Lords, and are willing to consider it as proving the injustice, as well as wiping off the stain, of the accusation. But, whatever unjust reproach may pursue either party in this contest, the interest which posterity will take in this will be little diminished. The nobleman who was impeached will be remembered among the most remarkable statesmen of his time, from the talents he has displayed, the offices he has held, and the influence he has wielded; and the attention of general readers will frequently be drawn by the dexterity of attack and defence, which has been exerted through every stage of the proceedings, and the eminent abilities of the principal Manager as well as of the Counsel on this occasion.

\* I have wasted my life in laborious trifling.



The volume now before us is an entire and authentic record of the proceedings on the impeachment, beginning simply with the first day of sitting at Westminster Hall, without any narrative of previous events. This plan, as well as the folio size, was necessarily adopted in order to entitle the publication to rank with the 'State Trials.' On its accuracy, we need offer no opinion; for this essential requisite, the public has an unquestionable pledge in the acknowledged talents of Messrs. Gurneys, and in their unsullied reputation. The work is handsomely printed in double columns, with a laudable attention to perspicuity of appearance and literal correctness. It concludes with a tabular list of the votes on each article of impeachment, and a distinct and minute table of contents.

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Art. XVII. *The encouraging Aspect of the Times*; or the Christian's Duty to study the Prophecies of Revelation in Connection with the Events of Providence; a Sermon preached in Orange-street Chapel, Portsea, February 26, 1806. By John Griffin. pp. 74. Price 1s. Williams. 1806.

**F**AST Day Sermons have of late years been a fashionable species of composition; and they have served to display, in some instances, the feeling of the public mind, and in others, the sentiments and wishes of the preacher. Among wise and good ministers, two classes have distinguished themselves on these occasions, by the different views they have given us of the state of the country, and their different prognostications as to its future destinies. They appear to stand back to back, and to be looking at different objects; or shall we rather say, that their eyes are of a different conformation, so that in viewing the ancient and venerable fabric in which the sons of Britain dwell, one class can see scarcely any thing but faults, and the other perceives only excellences and beauties. But there is a third class of preachers who see things with other eyes. That there are evils among us, and great and numerous evils, they frankly acknowledge, and bitterly lament; but they conceive that there is much good in the land too, that the good preponderates, and therefore that we shall yet see good days. Among these, Mr. Griffin ranks, whose discourse is very superior indeed to the common mass of fast day sermons. He enumerates the many and heinous national sins which we have reason to deplore with sorrow and regret. But he likewise holds up the fair side of the picture, and with skill and accuracy points out the excellences of the English constitution; the spirit of liberty in the people; the numerous institutions reared by the hands of humanity and philanthropy; the extensive charities for the instruction of the ignorant, and the diffusion of useful knowledge; the multitude of religious people among the different denominations in the country; and the methods which they are adopting for the propagation of the gospel at home, in Europe, and throughout the world; he then displays the beneficial influence which these are calculated to produce on the destinies of every nation under Heaven. Hence he concludes, that the degradation of England would be an injury to the whole human race: and therefore, that there is reason to believe God will defend and protect the British Isles, and not suffer our enemies to triumph over us.

In the course of the sermon, Mr. G. introduces a considerable number of fine sentiments, and admirable general principles, which it will be difficult for any person to read without receiving instruction and benefit. The thoughts are clothed in bold and forcible language. We are happy to see that a second edition is already called for.

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Art. XVIII. *A Sermon preached on the 26th of February, 1806, appointed by Royal Authority, a Day of general Fasting and Humiliation.* By the Rev. David Brichan, Minister of the Scots Church, Artillery Street. 4to. pp. 27. Price 2s. Ogle. 1806.

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Of the institution we freely express our warm approbation; adding also our wish, that its cause may be pleaded, and its funds maintained, on those principles alone, which the Gospel exclusively reveals.

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Art. XXIII. *Mental Recreations.* Four Danish and German Tales, entitled Henry and Amelia, The Noble Sutor, Paladin, The Young Dane. By the Author of a Tour in Zealand, 12mo. pp. 158. Price 3s. 6d. bds. Baldwin.

THESE Tales are said to be from the Danish and German; it is their only recommendation.

#### AMERICAN LITERATURE.

Art. XXIV. *A Compendious Dictionary of the English Language*, in which five Thousand Words are added to the number found in the best English Compend; the Orthography is in some Instances corrected; the Pronunciation marked by an Accent or other suitable Direction; and the Definitions of many Words amended and improved, &c. by Noah Webster, Esq. 8vo. pp. 432. Hartford and Newhaven (America) 1806.

THE heterogeneous materials of which the English language is composed had scarcely acquired consistence and regularity of form, when the maritime spirit and growing commerce of our nation began to diffuse its speech to the most distant parts of the world. Within two centuries, it has become prevalent in the West and the East Indies, and has spread from Hudson's Bay to Van Diemen's land. It is possible, that, in the lapse of ages, every colony formed by Britons may, like those of North America, assume independence of the Mother Country: and if they do so, we hope that it will be readily acceded to them. But ENGLISH, however reluctantly, they must remain. The bonds of customs and language cannot be broken like those of political authority. It gives us pleasure to observe, that, notwithstanding the violent prejudices against us, which are absurdly cherished by our fellow countrymen beyond the Atlantic, they are wise enough to aim at preserving the use of our language with correctness and propriety. Whether they are likely to succeed in *amending and improving* it, the present article affords us occasion to examine.

Mr. Webster, more than twenty years ago, published "Institutes of the English language." With that work, the present is proposed to "complete a system of elementary principles, for the instruction of youth in the English language." After this intimation, our readers will perhaps be surprised to find that the etymologies of words are not included in Mr. W.'s plan. These, indeed, were hardly to be expected in a *compend*; but then, we should as little have expected that the system could be *completed* by a compend. The author, nevertheless, founds his orthographical corrections on the etymology of terms: and in a preface of twenty-three pages, too minutely printed, he enables us to judge of his qualifications for the undertaking.

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it retains numerous terms of the ancient British and the Latin tongues, which were spoken by our ancestors long before the Saxons, Jutes, or Angles, ever landed in Britain; and that, since the conquest by these invaders, it has undergone great variations in consequence of that by the Norman French. The English language, therefore, may be compared to a family, rather than to an individual. The Lloegrian (or Cornish) dialect of the ancient British tongue, may be considered as its mother; and the Latin, Saxon, and French, as the fathers respectively, of her various offspring. It seems to be from a want of reflection on the composite nature of our language, and a want of attention to those sources which historical truth assigns to it, that the principal mistakes of our etymologists have arisen. While every new author undertakes to correct his predecessors, he falls, in consequence of this deficiency, into fresh mistakes. Another fertile occasion of errors, is a supposition that the Saxon is not merely the "mother tongue of the English," but that it is the English tongue itself. Hence modern *amenders and improvers* labour to annihilate that precision, which our language has acquired from the genius and labour of elegant writers during the last two centuries, and to reduce it to that confusion which prevailed among our barbarous conquerors a thousand years ago.

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Art. XXIII. *Mental Recreations*. Four Danish and German Tales, entitled Henry and Amelia, The Noble Suitor, Paladin, The Young Dane. By the Author of a Tour in Zealand, 12mo. pp. 158. Price 3s. 6d. bds. Baldwin.

THESE Tales are said to be from the Danish and German; it is their only recommendation.

#### AMERICAN LITERATURE.

Art. XXIV. *A Compendious Dictionary of the English Language*, in which five Thousand Words are added to the number found in the best English Compend; the Orthography is in some Instances corrected; the Pronunciation marked by an Accent or other suitable Direction; and the Definitions of many Words amended and improved, &c. by Noah Webster, Esq. 8vo. pp. 432. Hartford and Newhaven (America) 1806.

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"There full in view, to *either* host displayed." Hoole's *Tasso*, 22 602.  
The passages in scripture, the language of which Lowth condemns, are strictly correct."

In defence of these two great scholars, whose remains it is now the fashion to insult, we need only to appeal to common sense and unvitiated taste. What if Saxon writers, and the venerable translators of our bible, confounded the proper meanings of *each* and *every one*? Did they bind all their posterity to do the same? Is any thing more obvious, than that *every one* can only be applied to *more* than two? while *each* must be used of two, and is therefore best restricted to that number. And what if the disjunctive sense of *either* be modern? To restrict it entirely to that sense, instead of using it indiscriminately with *each*, as our ancestors did, and as is still tolerated in poetry, is an evident and essential improvement; as it augments the precision, and therefore the *prima virtus perspicuitas*, of our language.

Several observations in this division of Mr. W.'s preface are liable to similar objections: but we gladly pass them by, to take notice of some variations from Johnson's definitions of words, which are real corrections or improvements. In the former of these, Mr. W.'s professional knowledge guarded him against danger of mistake.

*Misnomer*. "An indictment or any other act vacated by a wrong name."

*Johnson*. "The mistake of a name in law proceedings."

*Webster*.

*Obligee*. "One bound by a legal and written contract." *Johnson*. "One to whom a bond is executed." *Webster*.

*Murder*. "The act of killing a man unlawfully." *Johnson*. "A killing unlawfully with malice." *Webster*.

*To boll*. "To rise in a stalk." *Johnson*. "To seed, or form into a seed vessel." *Webster*.

*To acquire*. "To gain by one's own labour." *Johnson*. "To gain something permanent." *Webster*.

On the subject of *Orthography*, we acquiesce in Mr. Webster's preference of *hainous* to heinous; *drouth* and *highth*, to drought and height; and *public*, &c. to publick: but we apprehend that the last is the only one of these corrections that can be generally adopted. His objections against retaining the French termination in *sceptre*, *theatre*, &c. while it is anglicised in *number*, *chamber*, &c. are certainly reasonable: but his wish to dismiss the *u* from words, originally Latin, which evidently come to us through the French, (as *honour*, *favour*, &c.) militates against a rule to which we usually adhere in questionable cases: that of preferring the orthography of the language from which a word *directly* comes to ours, whatever its *origin* may have been. This rule sets aside the argument which he has founded on the omission of *u* in derivatives from such words; because the French, likewise, omit the *u* in those cases. *Inferior* and *superior*, are terms which have been introduced by classical English writers, directly from the Latin. We are far from expecting that Mr. W.'s omission of the final *e* in such words as *determine*, *doctrine*, &c. will receive the stamp of public approbation. We think, on the contrary, that these deviations from universal custom must greatly lessen the utility

of his dictionary. A lexicographer's business is to adopt the prevailing orthography of the age in which he writes ; and not to attempt changes, the success of which must be dubious, if it be not utterly improbable.

In *pronunciation* this is still more arduous than in orthography ; and in Mr. W.'s situation, it was evidently more hazardous. He finds fault with Walker for pronouncing *bench*, *branch*, &c. with the final *sh* ; instead of *tsh*, as Sheridan and Jones direct ; but he passes no censure on the accentuation, and *grachulation*, &c. of the former ; or on the furnichur, and multichood of Sheridan. In these instances, Jones is certainly right. Mr. Webster properly blames Sheridan for sounding the *a* in *father* and in *fat*, alike : but in justifying that writer's representation of the *ti* before a vowel as *always* equivalent to *sh*, he goes too far. On *or* *ous*, after *ti*, *ci*, or *si*, form but one syllable in pronunciation ; but *ingratiate*, *official*, &c. are inadequately expressed by *ingrashate*, *offishal*, &c.

We join with Mr. W. in preferring *acceptable*, and *commendable*, to *ácceptable*, and *cómmendable* ; but we cannot follow him in *irrefragable*, *hórizon*, and *ásylum*. He informs us that the Anglo-Americans give the same sound to *a* in *angel*, and *ancient*, as in *angelic*, and *antiquity* ; and he cautions them against "adopting an English corruption," of the pronunciation. Yet we think that he might have discovered a reason for the variation that we give to the initial vowel in these words. The accent being strongly laid on the first syllable of *angel*, and *ancient*, probably, has rendered the *a* long and narrow ; which was not necessary in *angelic* and *antiquity*, because the accent is on the second syllable. In *angle* and *anguish*, though the first syllable is accented, it is short : whereas we presume that the Americans, (like many country people in England) give to the *a* in *angel*, and *ancient*, the same sound that it has in *command*. This, at the commencement of a word, is repugnant to the analogy of English pronunciation.

In like manner, we are told that the word *pincers*, is "in conversation" correctly called *pinchers* : but these errors surprise us less than Mr. W.'s assertion (p. vii.) that "*though* is a vitious orthography ; *tho* being much nearer to the original word." Our author doubtless refers to the Saxon *theah* ; and as we suppose him to be aware that *gh* is commonly substituted in English for the Saxon *h* when following a vowel, we cannot account for his preference, on this ground, of its omission. If the Saxon *h* had not been pronounced as an aspirated guttural, though probably much weaker than the Scotch sound of *gh*, those letters would surely never have been substituted for it by writers subsequent to the Norman conquest. This sound, in some instances, we have converted into that of *f*, as in *laugh*, and *cough* : and accordingly, in some counties of England, *though* is now pronounced *thof*. Mr. W.'s remark is therefore totally ungrounded.

The last division of his preface is entitled *etymology* ; but it contains so little of importance on that subject, and so much that belongs to it is included under the preceding heads, that we think it unnecessary to pursue his arguments farther. The extent to which we have already proceeded, would indeed be disproportionate to a work which the author acknowledges (p. xix.) to be only "an enlargement and improvement of Entick's Spelling Dictionary : " but as he professes (p. xxiii) to "have entered upon

the plan of compiling, for his fellow-citizens, a dictionary, which shall exhibit a far more correct state of the language than any work of this kind ;" and only "offers this compend to the public, in the mean time, as a convenient manual," we have thought a considerable degree of attention due to the principles which Mr. W. has laid down ; and we heartily wish that it may contribute to render his larger work less exceptionable to Englishmen on both sides of the Atlantic, than the present has been made by the peculiarities of his orthography. We would earnestly advise him, before he proceeds with the etymological part of his undertaking, to investigate closely those terms which we have in common with the French language, and which are derived neither from the Latin nor the Teutonic. In order to trace these to their genuine sources, he will find it necessary to study the various dialects of the ancient British language ; and we can assure him that the pains which he may take for this purpose will not be thrown away. Llwyd's *Archæologia Britannica* is the best elementary work on the subject.

We should gladly enlarge this article by extracting the author's sensible observations on the necessity of various dialects being produced by the local circumstances of the widely dispersed millions who speak our language. On other topics, highly interesting to Grammarians, he has also many valuable remarks. While, therefore, we do not think that it would be advisable to reprint the whole of his present performance, it would gratify us to see his *preface*, in a more legible form from a British press. The present paper and type are such as must be very injurious to the sight of most readers.

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#### GERMAN LITERATURE.

Art. XXV. *Griechische Grammatik, &c.* Greek Grammar ; by Philip Buttmann. Third Edition 8vo. Berlin. 1805.

THE author of this grammar has endeavoured to avoid hypothesis, and has confined himself to well ascertained historical facts ; his deductions from these facts are ingenious, and in some cases lead to important results. Mr. B. has throughout carefully considered the paradigms, which have been adopted by grammarians, merely on account of the completeness of their formation, and distinguished what was actually in use from that which was not. While, therefore, the learner acquires an accurate idea of what is, and what is not in use, as well as a sure introduction to the correct understanding of the Greek authors, a check is opposed to the liberties, which many have taken, in *correcting into* the works of the ancients, whatever *might have been used* according to grammatical analogy. Another distinction of this book is, that the author has constantly adopted as his standard, the language of the best Attic authors, and always noticed the deviations, not only of the different dialects, but also of the different styles and ages.—Particular attention has been paid to the doctrine of the verb ; the most difficult and complicated in the whole Greek Grammar. The subject of Prosody is treated very concisely ; but the characteristic peculiarities of the different kinds of poetry are here particularly specified.



Art. XXVI. *Wahrheit ohne Schminke, &c.* Truth without Disguise; or, a Dissertation on the free Corn-trade. Leipzig. 1804. Schaefer.

A RATIONAL and respectable work; its object is, to shew the insufficiency and pernicious tendency of the various regulations, whereby the government, in many countries, has endeavoured arbitrarily to keep down the price of corn. It urges with much force, that nothing but complete commercial liberty is capable of producing the moderate and equable price, so much desired, preventing scarcity, and rendering grain plentiful. The author incidentally mentions various causes of the scarcity of grain, and makes proposals for obviating this evil without prohibiting exportation. He shews how inadequate, and even detrimental, is the establishment of large Government-Magazines; and how ineffectual are the injunctions to deliver in reports of the produce of the harvest. Throughout he has endeavoured to substantiate his opinions by facts, and we should hope has rendered some assistance toward the establishment of a correct system of internal commerce in many of the German States.

Art. XXVII. *Journal für wissenschaft und kunst, &c.* Journal of Science and of the Arts, by M. Wagner. No. 1. 8vo. Breitkopf, Leipzig.

THIS is a new periodical publication of which the first number only is published: it contains, 1. An essay on the Arts and Sciences as related, with history. 2. On physiology and pathology. 3. Observations on popular philosophy and poetry.

Art. XXVIII. *Deutschland* Germany. Vol. I. Part I. plates. Steudel, Gotha, 16gr. com. paper 1rxd. 4gr. large paper. 3 Parts will form 1 Vol.

THIS also is a new work, and is to be published at uncertain periods: it is devoted to the ancient and modern history, and the curiosities of Germany. This part contains several articles of topography, with a view; biography, with a portrait; and an account of the customs and manners of the peasants of the Dutchy of Altenburgh.

#### FRENCH LITERATURE.

Art. XXIX. *Annales du Musée et de l'Ecole moderne des Beaux Arts.* Annals of the Museum, and of the School of the Fine Arts; Editor, M. C. Landon, Painter, &c. Vol. X. Treuttel and Wurtz, Paris. pp. 150. plates 72. Taylor, Longman and Co. London. Price 1l. 1s.

THIS work embraces the complete collection of paintings and sculptures in the *Museum Napoleon*: the principal paintings and other productions of artists who have obtained the prizes periodically distributed, and also such as have been noticed with approbation; views of public edifices, and other subjects of the same kind. The whole is represented in simple outline, a mode at present much in vogue among the French artists, and in the management of which some of them are very expert.

Art. XXX. *Melanges de Physiologie, de Physique, et de Chimie, &c. &c.* Miscellanies of Physiology, Physics, Chemistry, &c. By Claude Roucher de Ratte. 2 vols. 8vo. Paris. 1806.

THIS is one of the most absurd books that even the French press ever emitted. The philosophical and chemical part of it, we shall throw aside with contempt, because it is old as well as ridiculous; but the discoveries in physiology and the faculties of human nature, may be amusing and novel enough to atone for their folly.

M. Roucher, then, has discovered that any person capable of exerting intensity of thought, and sufficient faith, may sympathetically possess the sensations of another person, at any distance from 30 to 300 feet, and enjoy all the satisfactions of seeing, hearing, smelling, tasting, &c. by proxy.

but this is not all; M. Roucher is not satisfied with sensual gratifications; he has also announced an intellectual sympathy, by which he can enter into the thoughts of another, infuse all manner of ideas, ask all manner of questions, &c. &c. A secret so important to statesmen, lovers, nay, to the whole world, and which must render M. Roucher the most formidable of human beings, is thus developed:

“I have discovered that we may know the thoughts of another person, and transmit our own, without the assistance of words, without any motion of the lips, without any signs, and without seeing one another. When we want to know a truth, which we suspect is carefully concealed from us, we have only to press with our fingers the cartilaginous part of the first false ribs, near the heart, towards the *sternum*, and then, put a categorical question to the person from whom we expect information, at the distance requisite in all sympathetic phenomena (from 30 to 300 feet). It is not necessary that the question should be expressed by word of mouth; the thought alone mentally uttered is sufficient. Nor is it necessary that the two persons should see each other. If the requisite conditions have been fulfilled, the person who is thus interpellated, will, if the conjecture be right, experience in the region of the heart, a kind of pricking, like the stinging of ants, which, by a sympathetic affection, will be transmitted to the other. In the contrary case neither will feel any thing!”

The only defence against this marvellous inquisition, which realizes the suggestion of Momus, and renders “a naked human heart” open to all spectators within the distance of 300 feet, is the application of the hand upon the *occiput*!

We do not pretend to doubt that M. Roucher can do all this; we should like exceedingly to subject such an animal to a course of experiments, as a most extraordinary help in solving many physiological questions of extreme difficulty in regard to matter and mind. We should probably begin by trying whether he could “hold a fire in his hand, by thinking on the frosty Caucasus,” but the theory has wisely guarded against such experiments by a limitation of the distance. Yet there are many other unexceptionable ordeals to which he might with great propriety be submitted; and after we had gained all the information which the living fibre could furnish, we might take him to St. Bartholomew’s Hospital, and trace the course of his nerves, and investigate the nature of his brain. However, like his illustrious master, Napoleon, as long as he preserves his due distance on the other side of the channel, he is safe; and we warn both the one and the other that if they come within the sympathetic distance of Englishmen, “they will experience in the region of the heart, a kind of pricking,” from which no application on the *occiput*, will avail to protect them.

## ART. XXXI. SELECT LITERARY INFORMATION.

\* \* *Gentlemen and Publishers who have works in the press, will oblige the Conductors of the ECLECTIC REVIEW, by sending information (post paid) of the subject, extent, and probable price of such works; which they may depend on being communicated to the public, if consistent with its plan.*

## GREAT BRITAIN.

The late Mr. Russell, celebrated amongst men of science for the production of the lunar globe, left, at his death, two Lunar Planispheric Drawings, the result of numberless telescopic observations scrupulously measured by a micrometer: one of which Drawings exhibits the lunar disk in a state of direct opposition to the sun, when the eminences and depressions are *undetermined*, and every intricate part, arising from colour, form, or inexplicable causes, is surprizingly developed and exquisitely delineated; the other, of precisely the same proportion, represents the eminences and depressions of the moon, *determined*, as to their form, with the utmost accuracy, producing their shadows when the sun is only a few degrees above the horizon of each part. The former of these was beautifully and most correctly engraved by Mr. Russell, who had likewise very considerably advanced in the engraving of the latter, when death terminated his labours: it is, however, left in such a forward state, that it will be finished with the greatest exactness, and all possible dispatch. Mr. William Russell, son of the late Mr. Russell, proposes to publish by subscription these Lunar Plates, which have been long promised to the scientific world: the whole will be incomparably the most complete Lunar Work ever offered to any age, effected indeed by extreme labour during twenty-one years. The price of subscription will be five guineas, part to be paid at the time of subscribing: an advance will be made to non-subscribers. The diameter of each planisphere will be fifteen inches: the description of both Plates will be given when the second is paid for and delivered.

Mr. Fortescue, of Gray's-Inn, is said to be engaged in a Topographical Dictionary.

Mr. Blore has made considerable progress in a Topographical Account of Rutlandshire.

Mr. Thomas Burnet will publish by subscription, in one small octavo volume, illustrated with an elegant frontispiece, the *Sweets of Solitude*, and other Poems.

In a few days will be published, in six large volumes octavo, the *Speeches made*

in Parliament by the Right Hon. Charles James Fox, and the Right Hon. William Pitt, in the order in which they were delivered, from the commencement of the public life to the decease of these orators. The object of this work is to display, in their true colours, the splendid talents of these great men; with this view their Speeches will be printed as they were actually delivered in the House of Commons, and opposed to each other in regular order.—Prefixed to the first volume will be given, Memoirs, drawn from authentic sources, of the Gentlemen whose characters the work is intended to illustrate; and the whole will be accompanied with such notes and introductory observations as shall render it a brief history of the times in which these celebrated statesmen flourished.

J. Gifford and H. R. Yorke, Esqrs. have in great forwardness the History of the Administration of the late William Pitt, which will be comprized in four octavo volumes.

It may gratify the curious in oriental literature, to be informed, that a number of publications, principally in the Bengalee language, sent by the Baptist Missionaries in Bengal, are now on sale at Mr. J. Burditt's, Paternoster row.

The first part of Dr. Clutterbuck's "Inquiry into the Seat and Nature of Fever," is expected to make its appearance in the course of the ensuing month.

Mr. Samuel Young is preparing for the press a Dissertation on the Advantages of the Adhesive Strap, shewing the Abuses of the Ligature in the Stitching of Wounds.

Mr. Bolingbroke, of Norwich, who has recently returned from Demerara, after a residence of five years in that and the adjoining colonies, intends to publish an Account of his Voyage, including new and interesting particulars of the present condition of the various European settlements on that coast of South America.

The publication of a new and improved edition of the *Encyclopædia Perthensis* commences with this year: it will be comprized in 45 parts of half a volume each, containing 360 pages, super-royal octavo; they will be published monthly.

The fifth edition of Parkinson's Medical



*Admonitions to Families* is now in the press. To this edition has been added, several important instructions respecting the treatment of diseases, by an early attention to which the progress of diseases may be stopped, and further aid rendered unnecessary. Such observations are also introduced as will mark the degrees of danger in the sick, shew the difference between one disease and another, point out the duties of those who attend on the sick, and teach the proper management of complaints incident to children.

Dr. Herdman has in the press his *Second Discourse* on the interesting subject of the Management of Infants, and the Treatment of their Diseases. It is written in a plain and familiar style, to render it intelligible and useful to mothers, and all those who have the management of infants.

Dr. Davis is preparing for the press an *Abridgement* of that Part of Professor Pinel's celebrated Work on Philosophical Nosography, which treats of Febrile Disorders.

In the course of this year, M. C. Ma-lorti de Martemont, Master of Fortification and Artillery at the Royal Military Academy at Woolwich, will publish by subscription, (to be paid on delivery,) an *Essay on Military Reconnoitring*; with the *Method of Surveying in the Field*, either with or without Instruments, by Pacing, on Horseback, and by the Eye.

The same author intends to publish in succession,

1. An *Essay on Permanent Fortification*.
2. An *Essay on the Attack and Defence of Places*.
3. An *Essay on Castrametation*.

Mr. Pratt has in preparation a long promised work of the novel kind, called *Great and Little Folks*, which will make its appearance in the course of the present winter.

An *Abridgement of Search's Light of Nature* pursued is in the press.

The fifth edition of *Curiosities of Literature* is now in the press: the work is entirely recast: the most interesting topics are more completely and curiously investigated, and it has been the study of the writer to class and to compress as many events of Literary History as the limits of the work allowed.

Mr. William Ticken, of the Royal Military College, will shortly publish a *Treatise on the Principles of Geography*, statistical, political, astronomical, historical, and mathematical, in a quarto volume, with plates.

The Rev. Edward Patteson, M. A. author of a *General and Classical Atlas*, will speedily publish an *Introduction to Ancient and Modern Geography*, in one small octavo volume, in the preface to which Mr. P. will particularly describe a method of applying the Atlas to purposes of geographical instruction.

A new edition of Clavigero's *History of Mexico* is in preparation.

The Rev. Rogers Ruding, B. D. vicar of Maldon, in Surrey, proposes to publish, by subscription, an *Historical Account of the Coinage of Britain and its Dependencies*, from the earliest Periods of authentic History to the present Time. A large *Introductory Discourse* will contain various matters relative to the subject, which are necessary to be previously known. In the body of the work will be found all the facts relating to the subject, which the author has been able to collect, from Cæsar's discovery of Britain to this time, in chronological order. These facts have been gathered from Records in the Tower, Rolls Chapel, Exchequer, and other public offices; from the Rolls and Journals of Parliament; from Statutes, Proclamations, Chronicles, and Histories. A considerable Appendix of curious original Documents will be added. The work will be printed in quarto, and will be comprized in two volumes. A few copies will be printed on large paper. The work will be put to press as soon as a sufficient sum shall have been subscribed to defray the expence.

In the course of next month will be commenced, the *Political Review*, and *Monthly Register*, by B. Flower, of Harlow, containing Remarks on the State of Public Affairs, a Record of the most important Events, foreign and domestic, State Papers, Parliamentary Proceedings, a Review of the principal Publications relating to General Politics and Civil and Religious Liberty, Original Correspondence, &c. &c.

In conducting this publication, the editor invites the assistance of the liberal and enlightened of all parties. A supplement will be published every six months, which, with the preceding numbers, will make one large volume in octavo.

The late Mrs. Charlotte Smith having drawn up *Memoirs* of part of her *Literary Life*, they will shortly be published by one of the members of her family, accompanied by a Collection of her Letters.

Mr. Reid, of Berwick-upon-Tweed, designs immediately to print a new edition (the 4th) of *The Select Remains of the Rev. J. Brown*, late of Haddington. They contain *Memoirs of his Life*, Letters to his

Friends, Religious Tracts, Addresses to his Children, an Account of his Dying Sayings, and his Dying Advice to his Congregation.

Considerably advanced at the press, and soon will be published, *Anti-Miseria*, the Pleasures of Human Life investigated, elucidated, and promulgated, philosophically, satyrically, and luminously, consisting of a dozen dissertations on male, female, and neuter pleasures, by Hilaris Benevolus and Co. members of the *Literarium Lusorium Londinense*.

New editions in octavo and duodecimo of the Works of the Rev. John Newton, rector of St. Mary Woolnoth, London, are in preparation.

The Rev. John Brown, of Whitburn, is about to publish a second edition of the *Memoirs of the Rev. James Hervey*. He would feel himself particularly obliged to any person who could communicate unpublished letters, or authentic anecdotes of Mr. Hervey.

Mr. Weber has in the press the second volume of his interesting *Memoirs of the late Queen of France*; it will appear in the course of January.

Dr. Calcott announces, in the preface to his *Musical Grammar* lately published, that he has not abandoned the design formed some years since of compiling a *Musical Dictionary*. His original plan merely professed to comprehend an abridgement of Walther, Rousseau, &c.; but when the friendship of Mr. Kollman (organist of the chapel at St. James's) had assisted him with some valuable treatises, he found it necessary to relinquish the idea of immediate publication: but unwilling that many more years should elapse without shewing the world in what manner his researches had been conducted, he has published his *Musical Grammar*.

AMERICA.

Messrs. Poyntell and Co. have just issued from their Classical Press in Philadelphia, in a neat and correct style, the first American edition of Xenophon's *Cyropaedia* in eight books. The American editors have copied from Hutchinson's London edition, and announce, that under the critical inspection of Mr. John Watts, they have corrected many errors of that edition.

CHINA.

The Directors of the East-India Company, some time since, sent orders to their supercargoes to procure, if possible, some elementary books of the Chinese language, for the use of their college at Hertford. Mr. L'Amiah has been particularly zealous

in his endeavours to obtain some books of this description from Peking, but without effect, for the government, whose suspicions are excited on the slightest occasion, has prohibited their exportation under the severest penalties.

FRANCE.

On account of the late changes in foreign relations, as well as the internal affairs of various countries, many alterations, both with regard to authorized codes of law and national catechisms, which deserve notice, will soon take place. Among these, the New French Civil Codex will be introduced without exception into the kingdom of Italy, as soon as the Italian translation thereof shall have been completed, and will also probably be extended to the kingdom of Naples. Some advices seem to lead to a supposition that this Code will also be introduced into the States of the Rhenish Confederacy. Whether the New French Catechism will be introduced into the other Catholic Confederate States is not yet so certain. So great a demand for the Catechism was expected, that it is printed in stereotype. A bookseller has given 25,000 dollars for the copy right.

At Strasbourg, M. J. P. Graffenauer, has published an *Economico-technical account of the Mineralogy of ci-devant Alsace*; his plan is, 1. To notice the essential, natural and chemical characters of each substance. 2. To present an account of the veins and strata of the minerals. 3. To detail the labours of the workmen, the mode of operation, and produce. 4. To specify the different uses to which those articles are applied. (*Essai d'une minéralogie alsacienne économique technique des départemens du Haut et Bas-Rhin, formant la ci-devant Alsace*. 1 Vol. 8vo. with a mineralogical map of Alsace, 6 fr.)

M. D—— has published a work on History, entitled *Le Guide de l'Histoire*, it is adopted in the Libraries of the Lyceums in France; it consists of a selection of treatises on this science, and on subjects connected with it, by authors of acknowledged merit.

Mons. de Laboulièrre, General Secretary of the Prefecture of the department of the Upper Pyrenées, at Jarbez, has received from the Academy of Sciences and Arts at Lyons, a Prize for his answer to the question, "What means can a government employ to make the extension which a great revolution gives to the ideas, and the strength which it infuses into the character, useful for the improvement of agriculture, commerce, and the arts?"

Among the questions relating to various

sciences, the following is proposed by the Class of Literature of the Society of Sciences and Arts at Montauban: "To what degree is severe criticism hurtful to the progress of talents?"

*Extract from the 265th Number of the Mercure de France.*

"The Holy Crown of Thorns, given by Baldwin, Emperor of Constantinople, to St. Lewis, in 1238, and which was preserved untouched through the revolutionary fury of 1793, will be solemnly transferred to the metropolitan church of Paris, on Sunday, Aug. 10. This relic will be exhibited, for the adoration of the devout, in a gilt frame, representing the terrestrial globe surmounted by a cross, at the foot of which was sculptured the lion of the tribe of Judah, with this inscription: *Vicit leo de tribu Juda.*"

A colossal statue of General Dessaix will be erected in the course of this year in the Place de Victoire.

A historical column is to be erected in the Place Vendôme: it is to be one hundred and twenty feet high, and entirely covered with bronze: it will display the most memorable events of the campaign of 1805 in basso relievo. The subjects intended to be represented will be distributed to different artists, who will furnish designs. The pedestal of this column is already commenced. It will be entitled, *The Column of Austerlitz.*

#### GERMANY.

M. Bernard Korner announces, that a learned academician, whose name will stamp a value on his work, is engaged by him to compose a Statistical Account of the States of the Rhenish Confederacy, which will be published as soon as the political relations are sufficiently arranged: it will be accompanied by a neat and correct Map.

#### PERIODICAL PUBLICATIONS.

Of the literary journals published in Germany, that of Halle is the most read; after this, that of Jena.

Of other periodical works, the Free-thinker (*Das Freymüthige*) is most in request, and after that the Gazette for the elegant world (*Zeitung für die elegant welt.*)

The *Minerva* of the lively and industrious Archenholtz, which, since the breaking out of the last war, contains many pertinent remarks and sentiments of serious import relative to Austria, is read with much approbation.

The Gazette of Neuwid retains its former estimation, and notwithstanding much superficial reasoning, enjoys a great reputation among the higher ranks.

M. Vallkampff, Prothonotary of the Imperial Chamber of Wetzlar, has commenced a periodical publication, entitled, Political and Historical Views, occasioned by the Changes in the Constitution of the German Empire. The first number has just appeared, consisting of five sheets, pr. 36 kr. 1s. 4d. English.

The Gazette of and for Hungary, edited by Schedius, appears in the present state of the commerce in books, not likely to be soon resumed.

Bredelyky's *Contributions to the topography of Hungary*, which contain many excellent things, is not relinquished, but will be concluded with the fourth volume.

The industrious Kovachich continues very active in the history and literature of his country; he is now occupied with the idea of a new edition of the *Corpus juris Hungarici*, much augmented by many happily discovered old imperial statutes.

The historian, Von Eugel, appears to have relinquished his historical character.

Schwartner is silent; and if the time do not soon improve, by-and-by every thing will be silent, but it will be the silence of the tomb.

The patriotic journal of M. Andrei, counsellor of education, at Brunn, ceased with the month of June 1805, M. Andrei having been invited into Bavaria. A competent successor to continue this useful and much read journal has not been found.

A Journal, which M. Von Hanke, in Otmutz, intended to have published, under the title of *Slawenka*, and of which one number appeared in 4to. in 1804, from the University Press, at Buda, is interrupted by his death. This number contained a critical account of a copy of an old Slavonian Bible, in possession of the editor's family, which is by no means a masterpiece of criticism; and evinces no fundamental knowledge of the Slavonian language.

A Journal is published at Prague, entitled *Slawin*, "a Message from Bohemia to all Slavonian Nations," by Joseph D. browski, member of the Royal Bohemian Society of Sciences at Prague, and of the learned Society at Warsaw. In 8vo. 2 numbers cost 1 florin.

Another Journal is likewise published at Prague quarterly, under the title *Hlasiti Cesky*, "the Bohemian Prophet," by Mr. John Nagedly, Doctor of Laws, and Professor of the Bohemian Language and Literature in the University there. The intention of this publication is to combine entertainment with information, but especially to promote and perfect the Bohemian



ian language and literature. Two numbers have appeared, whose contents correspond with this object. They include translations of select pieces from Lucian, Cicero, Pope, and the Messiah of Klopstock. The editor is assisted by Witsch Negedly, J. Mysliwecki, Joseph Jungman, and others.

M. Stephen Kultsar has entitled his paper, published at Pest, in the Hungarian language, *Hazai tudósítások*, "Advices of our Native Country." He has already more than 200 subscribers; and the Comitates wish to remove the prohibition, by which he can insert nothing but domestic Hungarian articles. A sheet is published twice a week, since July 2. Price for the half year 4 florins. M. Kultsar, formerly Professor of Elocution, and tutor to the young Count Festerits, writes a pure Hungarian style. This journal finds its way into the neighbouring countries, as Servia, Bosnia, Moldavia, and Wallachia.

For some time there was expectation of the appearance of a journal, under the title of Austrian Leaves (*Oesterreichische Blatten*) which was to embrace much, but at present nothing is said about it.

There are some appearances as if the Censurate here would imperceptibly become milder, at least many free spoken words in the foreign newspapers receive the "toleratur," if not the "admittitur."

Fifteen booksellers were declared insolvent at the September Fair, and it is feared that fifty more will follow them at Easter. The last catalogue contained in all 3,077 articles, among which were

Theology - - - - -	257
Jurisprudence, including Political	
Economy - - - - -	231
Philosophy - - - - -	66
Education - - - - -	177
Natural History - - - - -	59
Mathematics - - - - -	88
Geography, including Voyages and	
Travels - - - - -	77

#### HOLLAND.

Nine Answers to the following Prize Question of the Amsterdam Society for the Increase of Religious Knowledge, have been received: "How comes it, that in our dark and sorrowful times, insensibility is so great, and a sufficient attention to the dispensations and judgements of God is so little observable? And what are the best means, and most applicable, to counteract the spreading of that insensibility?" The answer of M. C. A. van der Broeck, preacher, at Oud-Beizeland, has obtained the prize.

#### HUNGARY.

Professor N. Revai has published the first division of the second volume of his *Grammatica Hungarica elaboratio*: it relates to the Verbs.

At Pest, M. Tanarki has published a Hungarian translation of Tasso's Jerusalem delivered.

M. Francis von Pusposky, Canon of Grosswardein, in Hungary, by his last will appointed the sum of 24,000 florins to be applied to charitable uses: his executor has disposed of this legacy as follows:

5000 florins for the erection of a hospital for the sick at Grosswardein, for the use of all religions and classes, in the county of Bihar: the care of establishing this is undertaken by Mr. Sandorfi, an active physician in the county.

10000 florins for the support of village schools in the diocese of Grosswardein.

7000 florins for the increase of salaries to local ministers.

1000 florins for philosophical experiments in the royal academy at Grosswardein.

1000 florins for reward-books to children, who answer best in the parish catechisms.

The number of students who have attended the catholic *Padagogia* in the five literary circles of Hungary, in the course of the year 1804, amounts to 11,832, out of which 4553 were pupils to the Piaristes; 1228 to the Benedictines, Cordeliers, and Minorites; and 6047 were educated in those colleges where the instruction of youth is committed to the care of lay professors.

#### NORWAY.

In 1803, Mr. Tank, a merchant of Bergen, bequeathed to that city 60,000 crowns, for the foundation and support of a primary school. In 1805, a glover of Odensee, named Kahn, bequeathed his own dwelling-house and 50,000 crowns for the establishment of an asylum for orphans, and other destitute children. M. Glarup, of Copenhagen, in the same year, left legacies for the relief of the poor, and for the support of the school-masters of the little island of Gioel.

#### PRUSSIA.

The following is said to be a correct Statement of Works printed in the year 1805, in all the provinces of the Prussian States; the provinces of Anspach and

Cleves excepted, and likewise all political news-papers, intelligencers, almanacks, and academical dissertations.

Subjects.	Number of Works.	Sheets.
Fine arts, romances, plays, music - - - - -	145	2691
Miscellaneous works, journals, &c. - - - - -	62	2355
Theological works - - - - -	108	2112
Medicine and surgery - - - - -	80	1694
Oeconomics - - - - -	65	1446
History and biography - - - - -	55	1363
Geography, statistics, voyages, &c. - - - - -	49	1187
History of literature - - - - -	5	831
Politics - - - - -	42	780
Physics and chemistry - - - - -	32	767
Jurisprudence - - - - -	33	747
Books for youth - - - - -	58	689
German and other living languages - - - - -	24	505
Ancient and extra European languages - - - - -	6	114
Mathematics, arithmetic, &c. - - - - -	23	489
Philosophy, ethics, &c. - - - - -	27	474
Technology, trade, and commerce - - - - -	18	367
Natural history and botany - - - - -	21	349
Military science - - - - -	11	239
Greek and Roman classics - - - - -	12	239
Greek and Roman antiquities - - - - -	6	122
Pædagogic and school books - - - - -	13	114
Coins and medals - - - - -	2	61
Political writings - - - - -	6	48
Astronomy - - - - -	3	38
Freemasonry - - - - -	1	10

Total 907 19791

*Proportion, by Provinces.*

Electorate of Brandenburg - - - - -	357	8318
Provinces of Lower Saxony - - - - -	238	5369
Silesia - - - - -	143	3402
Bayreuth - - - - -	64	1095
South and New East Prussia - - - - -	42	536
East Prussia - - - - -	31	460
Neumark - - - - -	14	320
West Prussia - - - - -	15	232
Pomerania - - - - -	3	56

Total 907 19791

RUSSIA.

Several periodical works have very recently commenced in Russia. One, entitled *Notices of the North*, is edited by M. Martignon, well known for his translation of Longinus. It will exhibit the history of learning and civilization in Russia, with the lives of its most illustrious men.

Another Journal appears at Moscow, under the direction of M. Kutusof, ancient Cerator of the University, entitled, *The Friend of Illumination, or Journal of the Arts and Sciences*.

M. von Murr, of Nuremburg has sent to his majesty the Emperor of Russia, three manuscripts of the great mathematician Johannes Regiomontanus, together with some rare printed works of the same author. They have been placed in the Imperial Library, and M. von Murr has been honoured by his majesty with a present of a superb brilliant ring.

SPAIN.

The Admiralty is in possession of an immense collection of observations and ships' journals of the most interesting kind. It is only within a very short period that these treasures have been employed to advantage. In 1797, an idea was first entertained of erecting an office called *the Hydrographie Archives*, where all observations are collected, arranged, and numbered, for the purpose of projecting the best maps and charts from them. This capital institution, which properly commenced only in 1798, will soon become very extensive; as the directors are men of the greatest talents, zealous, and indefatigable. This is proved by the number of maps which have already been published in so short a time.

Don Ventura Barcistegui began in 1791 a map of the Philippine Islands, which are said to amount to 1100. They were discovered by Magellan in 1540, and have been described by Le Gentil, La Pérouse, and Malespina. In the Indian Record Office there are numerous MSS. relating to the Philippines, with the voyages of Fernando de la Torre, Garcia Escalante, Martin de Yslares, and many others, which partly relate to the voyages of Ruy Lopez de Villalobos in 1542.

SWEDEN.

In the Swedish province of Smaland, the birth place of the famous Linnæus, a subscription is opened for the purpose of erecting a monument to his memory.

The Academy of Sciences of Stockholm publishes its Transactions yearly, in one volume 8vo.

The Royal Academy of Belles Lettres publishes likewise one volume annually.

The *Journal Economique* is continued by the Patriotic Society, and forms six numbers yearly.

## ART. XXXII. LIST OF WORKS RECENTLY PUBLISHED.

## AGRICULTURE.

**C**OMMUNICATIONS to the Board of Agriculture on Subjects relative to the Husbandry and internal Improvement of the Country. Vol. 5, Part 1. 12s.

## ANTIQUITIES.

No. I. of the Beauties of Antiquity; or, Remnants of Feudal Splendor and Monastic Times. By J. Hassell, Esq. 2s.

## CHEMISTRY.

A System of Chemistry. by J. Murray, vol. 1 and 2. 8vo. 11. 1s. to be completed in four volumes.—The third and fourth volumes, which complete the work, will be published in the course of the winter.

## CLASSICAL LITERATURE.

A new Translation of Persius, with the original Latin and Notes, 8vo. 7s. od. royal paper, 10s.

## GEOGRAPHY.

Part I. of a new Gazetteer, on a more correct and copious plan than any hitherto published, with Maps and Plates. 2s. 6d.

A General and Classical Atlas, with blank Duplicates of each Map, and a Treatise on the Principles of Geography; by the Rev. Edward Patterson, M. A.—This work is published in the following forms, and at the prices annexed.

1. Fine paper, full coloured and hot-pressed, with blank duplicates of each map, 3l. 12s.

2. Ditto ditto, without the blank map, 3l. 3s.

3. Inferior paper, outlined with colour, with blank duplicates, 1l. 16s.

4. Ditto ditto, without the blank maps, 1l. 11s. 6d.

N. B. Any desired number of blank sets may be had with one set of the full maps, price coloured, 9s. per set, plain, 5s.

## HISTORY.

Sir John Froissart's Chronicles of England, France, Spain, &c. vol. 10, 11, and 12, from the French. By Thomas Johnes, 1l. 16s.

Hollinshead's Chronicles of Scotland, a new edition in 4to. 2 vols. plates, boards, 1l. 10s.

## LAW.

Reflections on the Administration of Civil Justice in Scotland, and on the Resolutions of the Committee of the House of Lords relative to that Subject. 2s. 6d.

An Elementary Treatise on Pleading in Civil Actions, by E. Lawes. 7s. 6d.

A Faithful Account of an important Trial in the Court of Conscience, by J. Jamieson, L. L. D. 2s. 6d.

## MEDICINE.

Practical Observations on Urinary Gravel, and Stone; on Diseases of the Bladder, and Prostrate Gland; and on Strictures of the Urethra. By Henry Johnston, Fellow of the Royal College of Surgeons, Edinb. 8vo. 5s.

Esculapius; or, the Pocket Physician, a Collection of scarce and curious Receipts in Medicine and Surgery. 2s. 6d.

Observations on Indigestion; in which is satisfactorily shewn the efficacy of Ipecacuanha, in relieving this, as well as its connected train of Complaints peculiar to the decline of life. Translated from the French Memoir of M. Daubenton, Member of the Royal Medical Society at Paris. 8vo. 1s. 6d.

A Treatise on Insanity; in which are contained, the Principles of a new and more practical Nosology of Maniacal Disorders than has yet been offered to the Public; exemplified by numerous and accurate Historical Relations of Cases, from the Author's public and private Practice. With Plates illustrative of the Craniology of Maniacs and Ideots. By Ph. Pinel, Professor of the School of Medicine at Paris, Senior Physician to the Female National Asylum La Salpêtrière, &c. Translated from the French by D. D. Davis, M. D. Physician to the Sheffield General Infirmary. 8vo. 9s.

## MISCELLANIES.

A Letter to the Earl of Moira, containing a Review of the Libellous Pamphlets, by a Barrister. 2s. 6d.

Third Report of the Society for the Suppression of Vice, Distributed gratuitously.

Dialogues, Letters, and Essays, on various Subjects, by A. Fuller. 3s. 6d.

Tales for Domestic Instruction, by H. Ventum. 1s. 6d.

Christmas Holidays; or, the Young Visitants, a Tale. 1s. 6d.

The Vase of Fancy; or, Happy Association of Mirth and Ingenuity. 1s. 6d.

Orlando Herbert; or, the Runaway, a Tale. 4s.

The Laundress's Check Book; or, Complete Family Washing Book, for keeping a



regular Account of Linen, &c. given out to Wash, Iron, or Mangle, for the Year 1807. 1s. 3d.

The Invention, Principles of Construction, and Uses, of Unimmergible Boats, stated in a Letter to his Royal Highness the Prince of Wales, by L. Lukin. 1s. 6d.

Desultory Observations on the Public Securities, and Hints on Taxation, by a Revenue Officer. 2s.

An Instructive and Entertaining Medley, in Eight Lessons. 6d.

Canine Gratitude; or, a Collection of Anecdotes illustrative of the faithful Attachment and wonderful Sagacity of Dogs. By J. Taylor. 3s.

#### PHILOLOGY.

The British Indian Monitor; or, the Anti-Jargonist, Strangers' Guide, Oriental Linguist, and various other Works, compressed into a Series of portable Volumes on the Hindoostance Language; with Information respecting Eastern Tongues, Manners, Customs, &c. By the author of Hindoostance Philology, &c. Vol. I. 9s.

#### POETRY.

The Chimney Sweeper's Complaint, a Poetic Tale. 9d.

A Monody, occasioned by the Death of the Right Hon. Charles James Fox, with Notes, Political and Biographical. 2s. 6d.

An Elegy on the Death of H. K. White, who died at St. John's College, Cambridge, Oct. 19, 1806. 1s.

The Seasons in England, Descriptive Poems, by the Rev. W. C. Taylor, A. M. 4s.

#### POLITICS.

A genuine and corrected Report of the Speeches of the late Right Hon. W. Pitt, in the House of Commons, from his entrance in Parliament in 1781 to the close of the Session in 1805. 4 vols. 8vo. 2l. 2s.

Napoleon, and the French People under his Empire. From the German. 8vo. 9s.

#### THEOLOGY.

The Goodness of God; to which are added, Pious Meditations; with important Considerations, and Advice to the Young unmarried Man and Woman. By W. N. Hart, Esq. 8vo. 10s. 6d.

The Leading Features of the Gospel delineated. By the Rev. N. Sloan. 8vo. 7s. 6d.

A Sermon delivered in the Parish Church of St. Bene't, Gracechurch Street, by G. Gaskin, D. D. 1s.

The Superintending Agency of God: a Source of Consolation in Times of Public and Private Calamity; a Discourse delivered to the United Congregations of Protestant Dissenters in Exeter, Nov. 2, 1806. By Lant Carpenter. 1s.

#### TRAVELS.

A Tour through some of the Islands of Orkney and Shetland, with a View chiefly to objects of Natural History, but including also Occasional Remarks on the State of the Inhabitants, their Husbandry, and Fisheries; with an Appendix, containing Observations, Political and Economical, on the Shetland Islands, a Sketch of their Mineralogy, &c. By Patrick Neill, A. M. Secretary to the Natural History Society of Edinburgh. 8vo. 5s.

#### TO CORRESPONDENTS.

We have to thank many friends for various hints and communications which will be suitably regarded.

In compliance with the wish of a correspondent, who signs F. R. S. we insert his "attempt to translate Catullus's inimitable lines, quoted Ecl. Rev. ii. p. 901." Though it should be admitted, that "the ideas are accurately preserved, and the simplicity not wholly lost," he must be aware that a measureless distance remains, in point of gracefulness and expression, between the original and the copy. This difference, perhaps, may be reduced to its lowest terms, by taking the epithets *desiderato* and *long'd-for* as its exponents.

"O, what more blissful than release from cares!  
When the tired mind her load throws off; and worn  
With toils abroad, we reach our own own home,  
And sink to slumber in the long'd-for bed."

We regret that Mr. Satchell's Strictures on the Review of Thornton Abbey, Ecl. Rev. p. 1029, came too late to receive due attention in the present Number.

#### ERRATA.

Vol. II. p. 344, l. 25 from bottom, for *litis*, read *lites*.

p. 723, l. ult. after good, insert *health*.

p. 1016, l. ult. for *egregious*, read *egregious*.

p. 1042, l. 2, for *warrant*, read *warrants*.